

THE FOUR GOSPELS.

TRANSLATED INTO MODERN ENGLISH
BY
ERNEST BILTON.

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FROM

THE AUTHORISED AND REVISED VERSIONS

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P R E F A C E.

THIS little work is submitted to the public as a plain rendering in modern English of the four Gospels, as they appear in the antiquated and obscure language of the Authorised and Revised Versions. It was commenced by the author with the view of discovering for himself the plain meaning of the Evangelists. It is not easy to do this from the accepted versions. Even when we have dispossessed ourselves of preconceived or acquired ideas upon the subject,—one of the most difficult of tasks—the mind is inevitably confused by the disconnected style of the narrators, and the redundancy, the repetition, and the obscurity of language which meet us in almost every chapter.

If Jesus Christ were no more to us than any other itinerant preacher in an obscure Roman province, his history and teaching might properly be translated in the way adopted by the authorised translators; and the various discrepancies, the simple faith of the narrators, and their inflated and ambiguous style, would be legitimate sources of interest and amusement. But Jesus Christ has become much more to us than this. For nearly two thousand years people have been taught to believe that upon their estimate of this humble preacher depends their future happiness or misery for all eternity. Many people still profess to believe this: at all events

great reverence is still felt by innumerable persons for the books which contain the earliest written history of Jesus Christ. Why then have not these books been translated into the ordinary language of the people? Why, in the authorised translation, have not obvious mistakes been rectified, meaningless repetitions omitted, obscure passages made plain, and the ordinary rules of grammar observed? If it is replied that the Evangelists were inspired, and that it would be irreverent to attempt to improve their style, the reply is unsatisfactory: for if their Inspirer was not careful to prevent their contradicting each other, it is not likely that he would superintend their literary style. There is no holiness in mere words, and to pay a superstitious regard to them is dangerous to those who wish to grasp the idea which is meant to be conveyed.

'Take care,' says Ruskin,* 'that you don't slip away . . . into fancying that these tales are only the after colours and pictorial metaphors of sentimental piety. They are either plain truth or black lies; take your choice—but don't tickle yourselves with the prettiness or the grotesqueness of them, as if they were Anderssen's fairy tales. Either the king did carry the beggar on his back, or he didn't; either Godwa rode through Coventry, or she didn't; either the Earl Leofric saw the vision of the bright child at the altar, or he lied like a knave. Judge as you will; but do not doubt.'

These are not the words of an Atheist or an unchristian man, and it is in the same spirit that, in the author's opinion, the Gospel stories should be dealt with. Either Mary conceived while yet a virgin, or she did not;

* 'The Pleasures of England.' He is speaking of certain mediæval legends.

either Jesus Christ fed five thousand men with five loaves, or he did not ; either Lazarus was raised from the dead, or the apostle John lied like a knave. If these statements are falsehoods, they are not made true by being related in antiquated and obscure English ; if they are true, there can be no irreverence in relating them in language really understood by the people. Nay, there is no irreverence in observing the plain and useful rules of grammar, and it is wonderful how long an educated people has remained content with a version of the Bible teeming with grammatical errors.

Take a passage in Mark's pathetic account of the healing of the demoniac boy.—‘And they brought *him* unto *him* : and when *he* saw *him*, straightway the spirit tare *him* ; and *he* fell on the ground and wallowed foaming. And *he* asked *his* father, how long is it ago since this came unto *him* ? And *he* said, of a child.’ What would be the fate of a schoolboy who perpetrated such composition ? Yet the schoolboy reads this at school, and is taught to regard with something like reverence the ‘beautiful simplicity of the Bible narratives.’

Matthew says : ‘And Jesus saith unto him, see thou tell no man ; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to *them*.’ Why ‘unto them’ ? What possible objection could there be to the necessary alteration of this passage ?

Luke (xviii, 34) says : ‘And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.’ Does this mean anything more than ‘But they did not understand’ ? And if not, why should a serious narrative be made irritatingly ludicrous by such jargon as the text ?

‘And when he was alone, they that were about him with the twelve asked him of the parable’ (Mark iv. 10).

How could the disciples and others be with him, if he was alone? Were the translators justified in neglecting to rectify such an evident mistake as this, and are they not open to the charge of superstition in too literally translating mere words, and thereby obscuring the evident meaning of Mark?

A few other examples, chosen almost at random may be added.

‘And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis’ (Mark vii, 31).

‘And he taketh with him, Peter and James and John, and began to be sore amazed, and to be very heavy’ (Mark xiv, 33).

What are we to understand by ‘sore amazed,’ and ‘through the midst of the coasts’?

‘And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down’ (Mark xv, 36). Common sense tells us, even if Matthew did not,* that here is a mistake, probably of a copyist. It was not the man who gave the sponge who said, ‘Let alone,’ &c., but the others. Was it too daring a deed to set this little error right?

It might have been thought when the revision of the Bible was undertaken by reverend and learned men, that these things would be altered. But the Revisers themselves admit that their great care has been to alter as little as possible. They appear even to have been afraid that readers would object to have the Deity alluded to as a person instead of a thing,—that his dignity would have been lessened had he been indicated in the Scriptures by

* Matthew xxvii. 48.

the pronoun 'who,' instead of 'which.' Apart from considerations of rigid accuracy of translation, they have made few, if any improvements in the text ; occasionally, indeed, they seem to have felt the inadequacy of their labours, and to have made certain alterations simply to show that they had done *something*. Thus in Matt. xxiii. 31, they change 'killed' to 'slew ;' and in xxvii. 38, 'thieves' to 'robbers,' with what other object it is difficult to imagine. In Matt. xi. 6, 'And blessed is he whosoever shall not be offended in me,' is changed to, 'And blessed is he who shall find *none occasion of stumbling* in me ;' and in chap. xviii. they make Jesus responsible for, 'Woe unto the world because of occasions of stumbling,' a sentence the like of which probably no Englishman ever read before.

The evangelists appear to have been particularly fond of the word 'therefore :' they use it in places where, in English, it either conveys an erroneous meaning, or no meaning at all. Why then should the struggling intellect of the humble British labourer be caused to find 'occasions of stumbling' in this word? He is taught to believe that the Bible is inspired, and he cannot understand, as his more intelligent clergyman can, that the word should simply be ignored, as though it had not been written. To take one or two examples: John says (vii. 21), 'Jesus answered, and said unto them, I have done one work, and ye all marvel. Moses *therefore* gave unto you circumcision ; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.' Did Moses institute the rite of circumcision because Jesus had done one work at which the people marvelled? And if not, why should our English translation of the Gospels be permitted to say so?

'O generation of vipers, who hath warned you to flee

from the wrath to come? Bring forth *therefore* fruits meet for repentance' (Matt. iii. 7, 8).

'Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he to them, *Therefore* every scribe which is instructed unto the kingdom of heaven is like a man that is a householder,' &c. (Matt. xiii. 51, 52).

But it is useless to weary the reader with more examples of this, or of the wearisome iteration of such expressions as, 'And it came to pass,' 'Verily I say unto you,' 'And he answered and said unto them' (Jesus is often made to 'answer' when no question has been asked). If any one thinks that such phrases form an indispensable part of the Holy Scriptures, let him still remain a worshipper of words; but to others those words are the best which convey most simply and truly an understanding of the ideas and acts of Jesus and his companions.

In the present version no definite plan has been followed. Speaking generally, the object has been to render the Authorised Version in ordinary English. But there was a difficulty with passages notoriously obscure. For example in Luke xxii., 15-16, we find the following: 'With desire I have desired to eat this passover with you before I suffer; for I say to you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.' What was to be done with this? Again, how was 'the poor in spirit' to be rendered? Could complaint be made if it were rendered, 'Blessed are the poor-spirited'? Yet this is what the words mean, if they mean anything. In such passages as these, wherever the meaning was evident, the author has endeavoured to make common sense of the text, but where the meaning was obscure he has either accentuated the obscurity by a re-arrangement of the words, or has freely interpreted the passage in a

manner not warranted by the text. With these few exceptions it will be found that nothing has been added to the narratives of the Evangelists, and nothing taken away.

The present version is indeed offered principally as a *suggestion*. The author possesses neither the learning nor the ability to do the work as it might be done,—as in his opinion, it ought to be done. But the Bishops and Pastors of the various churches may here find indications of how certain passages are understood by plain uncultured men, and explanations which suggest themselves to a candid, unpretending reader. Certain readers will doubtless be shocked by the disappearance or transformation of favourite passages so familiar to them in the well worn, unreal phraseology. But the shock will be healthy and beneficial, if it leads them to judge of the truth and beauty of the passages less by the ear, and more by the heart and the brain. Yet the author is not sanguine of this version being largely accepted as a satisfactory substitute for the Authorised Version. He will be content if it should be the humble pioneer of an improved rendering of that book which it is so important for us to read, mark, learn, and inwardly digest.

An objection may be taken to the substitution of 'lawyer' for 'scribe.' It is not satisfactory, but it is the best rendering the author knew of; and 'after all, Wycliffe explains a 'scribe' as 'a man of law.' Ordinary people have not the slightest idea of the functions of a Jewish scribe, while they may easily understand that a lawyer was not exactly the same personage two thousand years ago as now. But if some injustice is here done to the lawyers, the author may claim credit for rescuing another class of people from undeserved obloquy. There is no excuse for allowing the word 'publican' to be used

to describe the tax-collectors. It is certain that by 'publicans and sinners,' many ignorant persons understand keepers of licensed houses and their customers. Nor is this to be wondered at, if church and chapel ministers tell their flocks, as the author heard a clergyman some years ago, that 'the publicans were very wicked men in those days,—*and indeed they are not much better now.*'

Perhaps the interpretation here given of the Parable of the Unjust Steward* requires a word of explanation. This parable is notoriously obscure, the most evident explanation being quite inconsistent with morality. The rendering here offered does not profess to be justified by the text, and is merely given as a liberal paraphrase and general suggestion of the broad meaning of the parable.

The author is aware that he will be charged, among other things, with desiring to bring ridicule on the Gospel by thus translating it into the language of every day life. Therefore, he simply and formally declares that such is not his desire. With the credibility of the four Evangelists he has here nothing to do; his desire has been to bring their statements more plainly before nineteenth century English people, and thus to render it easier for them to follow the injunction: 'Choose as you will; but do not doubt.'

* Luke, xvi.

The Gospel according to Matthew.

THE genealogy of Jesus Christ, the son of David and of Abraham.

Abraham was the father of Isaac.

Isaac of Jacob.

Jacob of Judah and his brothers.

Judah (by Tamar) of Perez and Zerah.

Perez of Hezron.

Hezron of Ram.

Ram of Amminadab.

Amminadab of Nahshon.

Nahshon of Salmon.

Salmon (by Rahab) of Boaz.

Boaz (by Ruth) of Obed.

Obed of Jesse.

Jesse of King David.

David of Solomon, (by the wife of Uriah).

Solomon of Rehoboam.

Rehoboam of Abijah.

Abijah of Asa.

Asa of Jehoshaphat.

Jehoshaphat of Joram

Joram of Uzziah.

Uzziah of Jotham.

Jotham of Ahaz.

Ahaz of Hezekiah.
 Hezekiah of Manasseh.
 Manasseh of Amon.
 Amon of Josiah.
 Josiah of Jechoniah and his brothers.

This was at the time when the Jews were carried captive to Babylon. After this,

Jechoniah became the father of Shealtiel.
 Shealtiel of Zerubbabel.
 Zerubbabel of Abiud.
 Abiud of Eliakim.
 Eliakim of Azor.
 Azor of Sadoc.
 Sadoc of Achim.
 Achim of Eliud.
 Eliud of Eleazar.
 Eleazar of Mathan.
 Mathan of Jacob.
 Jacob of Joseph.

Joseph was the husband of Mary, who was the mother of Jesus, who is called Christ.

Thus there were fourteen generations from Abraham to David, fourteen from David to the Babylonian captivity, and fourteen from that time to the Christ.

The birth of Jesus Christ occurred thus: while his mother Mary was betrothed to Joseph, she was found to be with child by the Holy Spirit; and Joseph, being undesirous of making a public example of her, resolved to break off the engagement privately. But while he was thinking of the matter, the Lord's angel appeared to him in a dream, saying: 'Joseph, son of David, do not fear to marry Mary, for her child has been begot by the Holy Spirit. She will bear

a son, and you must call His name Jesus, for it is He who shall save His people from their sins. This is done that the words may be fulfilled which were spoken by the Lord through the prophet: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Immanuel (which means God with us)." When Joseph awoke, he obeyed the angel and married Mary; but waited to consummate the marriage until after the birth of her first son, who was named Jesus.

CHAPTER II.

JESUS was born at Bethlehem in the province of Judæa, when Herod was king. At the time of His birth certain wise men from the east came to Jerusalem, saying:

"Where is He who is born King of the Jews? We have seen His star in the east, and are come to worship Him."

Herod, hearing of this became alarmed, and his consternation was shared by the citizens. He therefore called a meeting of the priests and lawyers, and demanded of them where Christ was expected to be born. They replied:

"At Bethlehem in Judæa, for the prophet says: 'And thou Bethlehem art not the least among the princes of Judah; for out of thee shall come a governor who shall rule my people Israel.'

Herod next inquired privately of the wise men what time the star appeared, and then sent them to Bethlehem, saying:

"Go, and diligently search for the child, and when you

have found him, return and tell me, that I also may go to worship him.'

The wise men departed, and the star which they had seen in the east moved before them until it remained stationary over the spot where the child was, to the great joy of the travellers. Entering the house, they found the child with his mother Mary, and fell down and worshipped him. They next opened their treasures, and presented to him gold, frankincense and myrrh, and returned to their country by another way, for God warned them in a dream not to return to Herod.

When they were gone, God's angel again visited Joseph in a dream, and said :

'Rise, and fly to Egypt with the child and His mother, and remain there until I tell you ; for Herod will strive to destroy the child.'

Joseph obeyed the angel, and stole away by night, remaining in Egypt until the death of Herod. This was done that the Lord's words, spoken through the prophet might be fulfilled : 'Out of Egypt have I called my son.'

Herod was greatly incensed when he found himself deceived by the wise men, and caused all the male children under two years of age in the town and vicinity of Bethlehem to be destroyed ; judging the age of Jesus by the time since the wise men saw the star. Thus was fulfilled that which was spoken by the prophet Jeremiah, 'In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.'

When Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying :

'Rise, take the child and his mother, and return to

the land of Israel, for they who sought the life of the child are dead.'

Joseph returned to Israel with Jesus and Mary ; but when he heard that Herod had been succeeded by his son Archelaus, he was afraid to enter Judea ; and being warned by God in a dream, he entered Galilee, and took up his abode at a town called Nazareth, that the prophet's words might be fulfilled : ' He shall be called a Nazarene.'

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CHAPTER III.

AT that time John the Baptist was preaching in the wilderness of Judæa.

' Repent,' said he, ' for the kingdom of heaven is at hand.'

This was he of whom the prophet Isaiah spoke, when he said, ' The voice of one crying in the wilderness, " Prepare ye the way of the Lord, make his paths straight." ' This John wore clothing of camel hair, and a leather girdle about his loins ; his food consisted of locusts and the honey of wild bees. He was visited by numbers of people from Jerusalem, the province of Judæa, and the Jordan country, who confessed their sins and were baptized by him in the Jordan. But when he saw many of the Pharisees and Sadducees come to be baptized, he said :

' Oh generation of vipers ! who has warned you to fly from the wrath to come ? Show then the fruits of repentance, and think not to say to yourselves that Abraham is your father, for I tell you that God is able to change these stones into children of Abraham. Now too, the

axe lies at the root of the tree, and every tree which bears not good fruit is cut down and thrown into the fire. I indeed baptize you with water to repentance; but there comes one after me who is mightier than I, and whose shoes I am not worthy to carry. He shall baptize you with the Holy Spirit and with fire. He with his fan will thoroughly cleanse his floor, and will garner his wheat, but will burn the chaff with unquenchable fire.'

Jesus came from Galilee to John at the Jordan to be baptized by him, but John protested :

' I need to be baptized by you, and do you come to me ? '

' Let it be done,' said Jesus, ' for it becomes us thus to fulfil all goodness.'

John then baptized him, and as he went out of the water John saw the heavens opened and the Spirit of God descend like a dove upon Jesus; and a voice from heaven said :

' This is my beloved Son, in whom I am well pleased.'



CHAPTER IV.

THE Spirit led Jesus into the wilderness to be tempted by the Devil; and when he had fasted for forty days and nights he was hungry. The tempter then came and said :

' If you are the Son of God, command these stones to become bread.'

' It is written that man shall not live by bread alone,' replied Jesus, ' but by every word which proceeds from the mouth of God.'

The Devil then conducted him to the summit of a pinnacle of the Temple at Jerusalem, and said :

‘If you are the Son of God, throw yourself down, for it is written : “He shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”’

‘It is also written,’ said Jesus, ““Thou shalt not tempt the Lord thy God.”’

He was next taken to a lofty mountain, where the Devil showed him all the kingdoms of the world and their glory.

‘All these things will I give you,’ said the Devil, ‘if you will fall down and worship me.’

‘Depart from me, Satan,’ replied Jesus, ‘for it is written : “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”’

The Devil then left him, and Jesus was visited by angels, who ministered to him.

When Jesus heard that John was imprisoned, he returned to Galilee ; and, leaving Nazareth, went to live at Capernaum, a town by the lake of Galilee, upon the borders of Zebulon and Napthali. This he did to fulfil the words of the prophet Isaiah : ‘The land of Zebulon and the land of Napthali, by the sea beyond Jordan, Galilee of the Gentiles. The people who sat in darkness saw a great light, and to those who sat in the region and shadow of death, a great light is sprung up.’

Jesus now began to preach, and to say : ‘Repent, for the kingdom of heaven is at hand.’ As he walked by the lake, he saw two fishermen casting a net into the water. They were brothers, named Simon (who is called Peter), and Andrew. ‘Follow me,’ said Jesus to them, ‘and I will make you fishers of men.’

The two brothers immediately left their nets and followed him.

Presently, as he walked on, he saw two other brothers, James and John, who, with Zebedee their father, were mending nets in a boat. He called them, and they, too, left their father and the boat, and followed Jesus.

He travelled about Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and healing people of all kinds of sickness and disease. His fame spread through Syria, and all sorts of diseased people were brought to him—devil-possessed, lunatic, and palsied—and he cured them. Great numbers of people followed him from Galilee, Decapolis, Jerusalem, Judæa, and beyond the Jordan.

CHAPTER V.

SEEING the number of people, Jesus ascended a hill and sat down. His disciples then came to him, and he taught them as follows:

‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.

‘Blessed are the meek: they shall inherit the earth.

‘Blessed are those who hunger and thirst for goodness: they shall be filled.

‘Blessed are the merciful: they shall obtain mercy.

‘Blessed are the pure-hearted: they shall see God.

‘Blessed are the makers of peacefulness: they shall be called God’s children.

‘Blessed are those who are persecuted for the sake of goodness, for the kingdom of heaven is theirs.

‘Blessed are you, when for my sake men shall revile

and persecute you, and falsely accuse you of all manner of evil : rejoice, your reward in heaven is great ; thus did they persecute the prophets before you.

‘You are the salt of the earth ; but if the salt lose its nature, how shall it recover its saltness ? It is then only fit to be thrown away.

‘You are the light of the world. A city built upon a hill cannot be hidden ; neither do men light a lamp to hide it, but to light those in the house. In the same manner, let your light shine before men, that they may see your good works and glorify your heavenly Father.

‘Do not think that I came to destroy the law or the prophets. I came to fulfil, not to destroy. For, truly, I tell you that as long as heaven and earth last, nothing shall pass away from the law till all things are accomplished. Whoever, therefore, shall break one of these least commandments, and shall teach men to do so, shall be called least in the kingdom of heaven ; but he who shall perform and teach them shall be called great in heaven’s kingdom. For I tell you that unless your righteousness shall exceed that of the Scribes and Pharisees, you will never enter the kingdom of heaven.

‘You have heard that the old saying was, “ You shall not kill,” and “ Whoever kills shall be in danger of the judgment : ” but I tell you that he who is but angry with his brother is in danger of the judgment : he who insults his brother shall be in danger of the council, and whoever shall say, “ You fool,” shall be in danger of hell. If, therefore, you are making your offerings at the altar, and remember that your brother has a complaint against you, leave your gift before the altar, make friends with your brother, and then return to offer your gift. Agree with your opponent quickly while you are with him, lest at his instance the judge cause you to be imprisoned.

Truly I tell you, you will not be liberated until the last penny is paid.

You have heard it said "Thou shalt not commit adultery," but I tell you that every one who regards a woman with sensual desires commits adultery with her in his heart. If your right eye lead you astray destroy its sight, for it is better that one of your members should be sacrificed than that your whole body should be thrown into hell. And if your right hand causes you to do evil, cut it off too, for like reasons. It was also said, "He who will repudiate his wife, let him give her a written certificate of divorce," but I tell you that he who discards his wife without her having committed adultery makes an adulteress of her : and he who marries such a woman commits adultery.

'Again, you have heard that the old command was, not to forswear yourselves, but to perform oaths made to the Lord. But I say : Swear not at all : not by heaven, since it is God's throne ; nor by earth, since it is his footstool ; nor yet by Jerusalem, because it is the Great King's city. Neither shall you swear by your head, for you cannot change the colour of a hair. But be content with "yes" and "no," for any addition to these is evil.

'You have heard that it was said, "An eye for an eye, and a tooth for a tooth," but I say : Do not contend with him who is evil, if he strike you on the right cheek, offer him the left one also. And if any man strive to use the law to deprive you of your coat, let him have your cloak too. Journey two miles with him who compels you to go with him one. Give to him who asks, and do not refuse a borrower.

'You have heard that it was said, "Thou shalt love thy neighbour and hate thine enemy." I say : Love your

enemies and pray for your persecutors, that you may be sons of your Heavenly Father ; for his sun rises alike on the evil and the good, and his rain falls impartially upon the just and unjust. For if you love those who love you, what is your reward ?—even the tax-gatherers do this ; and if you only salute your brothers, wherein are you better than others ?—the Gentiles do as much. You shall seek perfection, as your Heavenly Father is perfect.

CHAPTER VI.

‘BE careful not to display your goodness before men, or expect no reward of your Heavenly Father.

‘Do not announce your alms-giving by a trumpet, as the hypocrites do in the synagogues and streets to gain the praise of men : truly I tell you, they have their reward. But when you give alms, let your left hand be ignorant of what your right hand does, that your alms-giving may be secret, and your secret-seeing Father shall reward you.

‘And when you pray, be not like the hypocrites, who in order to be seen by men, love to pray in the synagogues and at street corners. Truly I tell you, they receive their reward. But when you pray, go to your silent chamber, shut the door, and pray to your secret Father, and he, seeing in secret shall reward you. And in your prayers avoid vain repetitions, such as are used by the strangers who think to be saved by using mere words. Be not like them, for your Father knows your needs before you ask. Therefore pray in this manner : *Our Father, who art in Heaven, hallowed be thy name.*

Thy kingdom come. Thy will be done on earth as it is in Heaven. Give us to-day our daily bread. And forgive us our debts, as we have forgiven our debtors. Let us not be tempted, but save us from the Evil one. For if you forgive men their faults, your Heavenly Father will also forgive you ; but he will not forgive you if you withhold your forgiveness from men. And when you fast, do not assume a sorrowful appearance as the hypocrites do, for they disfigure their faces in order that men may know that they are fasting. Truly I tell you, they have received their reward. But when you fast, anoint your head and wash your face as usual, that your fasting may be hidden from men, but known to your Father who sees in secret, and he shall reward you.

‘ Do not amass treasures upon earth, where the moth eats, the rust consumes, and the thief steals ; but lay up treasures in heaven, where they are safe from moth and rust and thief, for where your treasure is your heart will be.

‘ The lamp of the body is the eye : if therefore your eye is single your body will be full of light : But if your eye be evil, your body will be full of darkness. And if the light in you be darkness, how great is the darkness ! No man can serve two masters : for he will either hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and strive for riches : therefore I say to you :—Have no anxiety for your life, for food or drink or clothing. Is not the life more than the food, and the body more than the clothing ? Look at the birds of the air, they neither sow nor reap, nor do they gather into barns ; and yet your heavenly Father feeds them. Are you not more valuable than they ? And which of you can add an inch to his height by anxiety ?

‘ Why are you so anxious about being clothed ? Think

how the field lilies grow, they neither toil nor spin, and yet Solomon in all his splendour was not clothed like one of these. But if God so clothes the grass, which is here to-day, and to-morrow is cut and dried, shall he not more surely clothe you, O you of little faith? Therefore be not anxious, saying, "What shall we eat?" or "What shall we drink?" or "What shall we clothe ourselves with?" For the strangers seek these things: your heavenly Father knows your need of them. But seek His kingdom and His right first, and all these things shall be given to you. Have no anxiety for the morrow, for to-morrow will bring its own anxieties. The day's trouble is enough for the day.'

CHAPTER VII.

'JUDGE not, that you may not be judged. For as you judge, so shall you be judged, and as you measure to others, so shall it be measured to you. And why do you regard the mote in your brother's eye, and consider not the beam in your own? Or how will you say to your brother, "Let me take that mote out of your eye," when there is a beam in your own? Hypocrite! first remove the obstruction in your own eye, and then you shall see clearly to remedy your brother's. Give not holy things to the dogs, nor offer pearls to swine, lest they tread them under foot and turn upon you.

'Ask, and you shall have: seek, and you shall find: knock, and the door shall be opened; for every one who asks, receives, he who seeks, finds, and the door is opened to him who knocks.'

‘What man among you would give his son a stone when he asked for bread? or a serpent if he asked for fish? If you men, who are evil, know how to give good gifts to your children, how much more shall your heavenly Father give good gifts to those who ask him? Therefore, whatever you would wish men to do to you, do the like to them, for this is the law and the prophets.

‘Enter by the narrow gate: for the gate is wide, and the way broad, which leads to destruction, and many enter by that gate; but the gate, and the way which leads to life, are narrow, and are found by few.

‘Beware of false prophets who come to you in sheep’s clothing, but inwardly are ravenous wolves. You shall know them by their deeds. Do you gather grapes of thorns or figs of thistles? Every good tree bears good fruit, and the bad tree bears bad fruit, the one cannot bear bad fruit nor the other good, and every bad-fruited tree is cut down and burned. Therefore you shall know them by their fruits. Not all those who say to me “Lord, Lord” shall enter heaven’s kingdom; but he who performs my heavenly Father’s will. In that day many will say to me, “Lord, Lord, did we not prophesy in your name, and by your name cast out devils and do many great works?” And then shall I reply, “I never knew you: depart from me you who work wickedness.” Every one who hears these words of mine and obeys them, shall be likened to a wise man who built his house on a rock, and when the winds blew and the rain and floods came, it stood firm. And every one who hears my words and obeys them not, shall be likened to a foolish man who built his house on the sands, and when the rain and floods came and the wind blew, it fell, and the fall of it was great.’

Jesus finished, and the people were astonished by his

teaching ; for he taught like one with authority, and not as their teachers.

CHAPTER VIII.

ON descending the mountain, Jesus was followed by large numbers of people, and a man affected with leprosy came and worshipped him, saying : 'Lord, if you will, you can make me clean.' Jesus touched him with His hand. 'I will,' said he, 'be clean.'

The man was immediately cured, and Jesus added : 'Mind you tell nobody of this : but go and show yourself to the priest, and offer to him the gift which Moses commanded, as a testimony to them.'

When Jesus entered Capernaum, a Roman officer came to Him saying : 'Lord, my servant lies at my house palsy-stricken, and suffering greatly.'

'I will come and heal him,' said Jesus.

'Lord,' said the officer, 'I am not worthy to have you under my roof ; only speak the word, and my servant will be cured. For I am a man with commanders above me and soldiers under me, and I say to men : "go" or "come," or "do this," and they obey.'

Jesus was greatly surprised at this, and said to his followers : 'I have not found such great faith in all Israel. And I tell you,' he added, 'that many shall come from the east and the west and shall sit down in the kingdom of God with Abraham, Isaac and Jacob ; but the children of the kingdom shall be cast outside into the darkness, where there shall be weeping and gnashing of teeth.'

'Go your way,' he said to the officer, 'it shall be as you believed.'

The servant was cured within that hour.

When Jesus entered the house of Peter, he saw Peter's mother-in-law lying sick with a fever. He touched her hand, the fever left her, and she rose and waited upon them.

That evening many demoniacs were brought to him, and with a word he expelled the spirits, and all that were sick he healed. Thus he fulfilled Isaiah's words: 'Himself took our infirmities, and bare our sicknesses.'

Seeing such a multitude of people about him, he gave directions to cross the lake, and a certain lawyer came to him saying :

'Master, I will follow you wherever you go.'

'The foxes have holes, and the birds of the air have nests,' said Jesus, 'but the Son of Man has no place to lay his head.'

Another disciple said to him :

'Lord, let me first go and bury my father.'

'Follow me,' replied Jesus, 'and let the dead bury their dead.'

His disciples followed him into the boat, and while he was asleep a storm arose, and the waves washed over the boat. The disciples woke him.

'Lord save us,' said they, 'we shall perish.'

'Why are you so fearful, you wanting in faith?' he asked. He then rose, rebuked the winds and waters, and the storm ceased. The astonished men said among themselves :

'What kind of man is this, that even the winds and waters obey him?'

On the other side of the lake, in the country of the Gadarenes, he was met by two demoniacs coming from

the tombs, so violent that it was dangerous for men to pass that way. Seeing Jesus they cried out : 'What have we to do with you, Jesus, Son of God? Are you come here to torment us before the time?' There was a herd of swine feeding in the distance, and the devils continued :

'If you expel us, permit us to possess that herd of swine.'

'Go,' said Jesus.

Thereupon they left the men and entered the swine, who, under their influence, ran violently down a steep place into the lake, where they perished. The swine herds fled to the town and told the inhabitants of the fate of their swine and the fortune of the demoniacs ; and the towns-people came to meet Jesus and entreated him to leave their country.

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CHAPTER IX.

JESUS returned by boat to his own town, and there a palsy-stricken man lying upon a portable bed was brought to him. Seeing their faith, Jesus said to the sufferer :

'My son, be cheerful, your sins are forgiven.'

Some of the lawyers said to themselves :

'This man blasphemes.'

Jesus, knowing their thoughts, asked :

'Why do you think evil in your hearts? Which is easier to say : "Your sins are forgiven," or "Rise and walk?" But that you may know that the son of man has power on earth to forgive sins,'—here he turned to the sick man,—'Rise, take your bed and go home.'

The man obeyed, and the people wondered and

glorified God, who had given such power to men. Passing from thence, Jesus saw a man named Matthew, who sat receiving taxes.

‘Follow me ;’ said Jesus.

Matthew rose, and obeyed.

Many tax collectors and wicked men entered the house where Jesus sat at meat, and sat down with him and his disciples. This caused the Pharisees to say to the disciples :

‘Why does your master eat with tax-collectors and bad men ?’

Jesus, hearing of this question, replied :

‘It is not those who are well that need a physician, but those who are ill. But go and learn what this means : “I desire mercy and not sacrifice : for I am not come to call the good, but to call the wicked to repentance.”’

John’s disciples now came to Jesus, asking :

‘How is it that while we and the Pharisees often fast, your disciples neglect to fast ?’

‘Can the sons of the bride chamber mourn, while the bridegroom is with them ?’ he replied ; ‘but the time will come when the bridegroom will be taken from them : then they will mourn.

‘No man mends an old coat with new cloth, otherwise the rent is made more conspicuous. Nor is new wine put into old wine-skins, because it would burst the skins, and so both wine and skins would be lost ; but new wine is put into new skins, and both are preserved.’

While he was thus speaking, a certain ruler came and worshipped him, saying :

‘My daughter is just dead : but come and lay your hand upon her, and she will live.’

Jesus rose, and with his disciples, followed the ruler.

As he went, a woman, who for twelve years had suffered from an issue of blood, came behind, and touched the edge of his garment, saying to herself:

‘If I can but touch his clothing, I shall be cured.’

Jesus turned round, and seeing her, said :

‘Daughter, be comforted : your faith has cured you.’

The woman was healed from that hour.

They now reached the ruler’s house, and Jesus said to the flute-players and the noisy mourners :

‘Let me pass : for the girl is not dead but sleeping.’

They laughed scornfully. But when the room was cleared, he entered and took the girl by the hand, and she rose.

The fame of this event spread through all that country.

Passing from thence, two blind men followed him, crying :

‘Son of David, have mercy on us.’

They followed him to the house, and Jesus asked them :

‘Do you believe that I am able to do this?’

‘Yes, Lord,’ they replied.

Touching their eyes, he said :

‘According to your faith, let it be done to you.’

They received sight, and Jesus strictly charged them : ‘Take care that no one knows of it.’

But they went away and spread the fame of Jesus throughout that country. .

As they went out, a man was brought possessed of a devil, and dumb. The devil being expelled, the man spoke, and the astounded people said :

‘Nothing like this was ever seen in Israel.’

But the Pharisees said :

‘He casts out devils by Beelzebub, the prince of devils.’

Jesus continued to go about the towns and villages, teaching in the synagogue, preaching the gospel of the Kingdom, and healing all kinds of sickness and disease. When he saw the people, he pitied and loved them, because they were in distress, and scattered like sheep without a shepherd. He said to his disciples :

‘The harvest truly is plenteous, but the labourers are few. Pray then to the Lord of the harvest, that he send labourers.’

CHAPTER X.

JESUS called his twelve disciples, and gave them authority to expel unclean spirits, and to heal all kinds of sickness and disease. The twelve apostles are these :

- Simon, (called also Peter).
- Andrew, brother to Simon.
- James, } sons of Zebedee.
- John, }
- Philip.
- Bartholomew.
- Thomas.
- Matthew, the tax collector.
- James, son of Alphæus.
- Lebbæus, (surnamed Thaddeus).
- Simon, the Canaanite.
- Judas Iscariot, the betrayer.

These twelve Jesus sent forth, saying to them : ‘Do not go among the foreigners, or enter any Samaritan town : go rather to the lost sheep of Israel’s house. And as you go, preach that the kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, expel devils : freely have you received, freely give. Take no money in your purses, and no bag : do not take two coats, two pairs of shoes, or two sticks, for the workman is worth his food.

‘ Whenever you enter a town or village, inquire who in it is worthy, and remain with him until you resume your journey. Salute the house as you enter ; and if it be worthy, let your peace come upon it ; but if not, withdraw your blessing ; and whatever house or town refuses to receive you, or hear your words, shake their dust off your feet as you leave. In the day of judgment the fate of such a city shall be worse than that of Sodom and Gomorrah.

‘ I send you forth as sheep among wolves ; therefore be wise as serpents and harmless as doves. But beware of men ; for they will deliver you up to councils, and scourge you in synagogues ; and you shall be tried by governors and kings for my sake ; to testify to them and to the foreigners. But when you are taken into custody, do not be anxious how you shall defend yourselves, for you shall know what to say when the time comes : it is not you who speak, but the Spirit of your Father who speaks in you. And brother shall give up brother to death, the father his child, and children their father, and all men shall hate you for my name’s sake ; but he who endures to the end shall be saved. When you are persecuted in one city, fly to the next : I tell you this,—before you have travelled through the cities of Israel, the Son of Man shall come.

‘ A disciple is not above his master, nor a servant above his lord. It is sufficient for the disciple to be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, what shall

they call the members of his household ! Therefore fear them not : for there is nothing covered that shall not be revealed, or hidden that shall not be known. What I tell you in the darkness, speak in the light, and what you hear whispered, proclaim upon the housetops. Have no fear of those who can kill the body but not the soul ; but fear Him who is able to destroy both body and soul in hell.

‘Are not two sparrows sold for a farthing ? Yet not a sparrow falls to the ground without the knowledge of your heavenly Father : the very hairs of your head are all numbered. Have no fear, you are of more value than many sparrows.

‘Every one who shall acknowledge me before men, I will acknowledge before my Father in heaven : but he who denies me before men shall by me be denied before my Heavenly Father.

‘Think not that I came to send peace on the earth : I came to send a sword. For I came to set men against their fathers, daughters against mothers, daughters-in-law against mother-in-law, and a man’s enemies shall be in his own family. He who loves father or mother or son or daughter more than me is unworthy of me. Nor is he worthy of me who will not take his cross and follow me. He who finds his life shall lose it, and he who loses his life for my sake shall find it. Whoever receives you, receives me ; and receiving me, receives him who sent me. He who receives a prophet as a prophet, shall receive a prophet’s reward ; and he who receives a good man as a good man, shall receive a good man’s reward.

‘Whoever shall but give a cup of cold water to one of these little ones in the name of a disciple, shall not miss his reward.’

CHAPTER XI.

WHEN he had thus instructed his disciples, Jesus set out to teach and preach in their towns.

Now John, while in prison, heard of the works of Christ, and sent two of his disciples to ask Jesus: 'Are you he who should come, or must we expect another?'

Jesus replied to them: 'Return and relate to John what things you have seen and heard; the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are brought to life, and there is good news told to the poor. Blessed is he who shall find no difficulty in me.'

The disciples departed, and Jesus began to speak to the people of John.

'What did you go to the wilderness to see?' he asked, 'A rush shaken by the wind? What did you expect to find?—a man gorgeously clothed? They who wear soft clothing dwell in palaces. What then did you go to see?—a prophet? aye, and much more than a prophet, I tell you! For this is he of whom it is written: "Behold, I send my messenger before thy face, who shall prepare thy way before thee." I tell you that among all that are born of women, there has not risen a greater than John the Baptist: nevertheless, he who is least in the kingdom of heaven is greater than John.'

'From the time of John until now the kingdom of heaven suffers violence, and is taken by force by the violent. For the prophets and the law prophesied until the time of John; and, if you will believe it, this is Elijah who was to come.'

'To what shall I liken the people of to-day? They are like the children playing in the street and calling to one

another : 'We have piped to you and you have not danced ; we wept and you showed no sorrow.'

'For John came, neither eating nor drinking, and they said : "He has a devil" : The son of man comes eating and drinking, and they exclaim : "Look, a gluttonous man and a tippler ; a friend of tax gatherers and bad men !" But wisdom is justified by her children.'

He then began to upbraid the cities where most of his great works had been performed, because they would not repent.

'Woe to thee, Chorazin ! Woe to thee, Bethsaida ! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes. But in the day of judgment, it shall be better for those cities than for you. And thou Capernaum, who art raised to heaven, shalt be brought down to hell ; for if the mighty works which have been done in thee had been done in Sodom, it would have remained to this day. But it shall be better for Sodom than for thee in the day of judgment.'

About that time he also said : *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to children : even so, for it seemed good in thy sight.*

'All things are given up to me by my Father, and no man but the Father knows the Son ; and the Father is known to no man but the Son, and him to whom the Son reveals Him.

'Come to me all you who labour and are heavily burdened, and I will give you rest. Take my yoke upon you and learn of me ; my heart is meek and lowly, and your souls shall find rest ; for my yoke is easy, and my burden is light.'

CHAPTER XII.

As Jesus and his disciples went through the cornfields one Sabbath day, the disciples, being hungry, began to pluck and eat ears of corn. They were observed by some Pharisees, who said to Jesus :

‘ See, your disciples do that which it is unlawful to do on the Sabbath.’

‘ Have you not read what David did,’ replied Jesus, ‘ when he and his companions were hungry ? How he entered the house of God, and ate the show-bread, which it was illegal for any but the priests to eat ? And have you not read in the law, how the priests in the temple profane the Sabbath and are blameless ? I tell you there is here one greater than the temple. But you would not have condemned the guiltless, if you had known the meaning of this : “ I will have mercy and not sacrifice.” The Son of Man is Lord of the Sabbath.’

From thence he went into their synagogue, and there was a man present with a withered hand. They asked Jesus, wishing to found a complaint against him :

‘ Is it legal to heal on the Sabbath ?’

‘ What man among you,’ he replied, ‘ having one sheep, would not help it out of a pit upon the Sabbath ? And how much better is a man than a sheep ? Therefore it is legal to do good upon the Sabbath.’

Then he said to the man :

‘ Put out your hand.’

The man did so, and his hand was restored.

The Pharisees went out and held a council, to devise means to destroy Jesus. But he, hearing of it, withdrew from that place, and was followed by great numbers of people, all of whom he healed and forbade to make him

known. Thus was Isaiah's prophecy fulfilled : ' Behold my servant whom I have chosen : my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.'

A man, blind, dumb, and devil-possessed, was then brought to Jesus, and was healed by him, so that he both spoke and saw ; whereupon the people were amazed, and said :

' Is not this the son of David ? '

But the Pharisees hearing of it, said :

' This fellow only casts out devils by the power of Beelzebub, the prince of devils.'

Jesus knew their thoughts, and replied :

' Every kingdom divided against itself is brought to destruction, and a city or house divided against itself cannot stand. If Satan expel Satan, he is divided against himself, how then shall his kingdom stand ? And if I by Beelzebub cast out devils, by whom do your children cast them out ? Let them be your judges. But if I cast out devils by the Spirit of God, then God's kingdom is come upon you. How can one enter the house of a strong man and steal his goods, unless the strong man be first secured ?

' He who is not with me is against me ; and he who does not gather with me scatters abroad. Therefore I say that men shall be forgiven all kinds of sin and blasphemy, except blasphemy against the Holy Spirit. Whoever speaks a word against the Son of Man shall be forgiven, but he who speaks against the Holy Spirit shall

not be forgiven, neither in this world or the world to come.

‘Either make the tree good and the fruit good, or make the tree and its fruit corrupt, for the tree is known by its fruit. O generation of serpents, how can you, being evil, speak good things? for the mouth speaks out of the fulness of the heart. A good man brings forth good things out of his heart’s good treasure; and the evil man out of evil treasure brings forth evil things. But I tell you that in the day of judgment, men shall give account of every idle word they have spoken, for by your words shall you be justified or condemned.’

Certain Teachers and Pharisees answered, ‘Master, we would see a sign from you.’

Jesus replied, ‘A wicked and adulterous people looks for a sign, but no sign will be given to it except the sign of Jonah the prophet. For, as Jonah was three days and nights in the whale’s belly, so shall the Son of Man be three days and nights in the heart of the earth. The inhabitants of Nineveh shall rise in judgment with the present generation and shall condemn it; for the Ninevites repented at the preaching of Jonah, and see, one greater than Jonah is here. The Queen of the South shall rise up in the judgment with this generation, and shall also condemn it; for she came from the farthest parts of the earth to hear Solomon, and see, here is a greater than Solomon !

‘When an unclean spirit has been expelled from a man, that spirit walks through dry places, seeking rest and finding none. Then he says, “I will return to the house I came from,” and returning, he finds it swept and made pleasant. Thereupon he finds seven other spirits, worse than himself, and they all enter and dwell there, and the

last state of that man is worse than the first. So shall it be with this wicked generation.'

While he thus talked to the people, his mother and brothers stood outside, wishing to speak to him.

'See,' said one of his listeners, 'Your mother and brothers stand outside, wishing to speak to you.'

'Who is my mother?' replied Jesus, 'and who are my brothers?'

Then, stretching out his hand towards his disciples, he added.

'These are my mother and brothers. For whoever does the will of my Father in heaven, the same is my brother, and sister, and mother.'



CHAPTER XIII.

ON the same day Jesus, leaving the house, went and sat by the lake side. There great numbers of people gathered round him, and he therefore entered a boat, and from thence spoke many things in parables to the people on shore.

'A sower,' said he, 'went forth to sow. Some of the seed fell by the way side, and was eaten by the birds; some fell upon stony ground where the soil was shallow, sprang up forthwith, and having little depth of root was killed by the scorching sun. Some fell among brambles, and was choked by them. But other seed fell upon good soil, and grew and thrived; some yielding a hundred fold, some sixty, some thirty. Let all hear who have ears.'

'Why do you speak to them in parables?' asked the disciples.

‘Because,’ he replied, ‘although it is given to you to know the mysteries of heaven’s kingdom, it is not so given to them. For to him who has shall more be given, and he shall have excess : but from who has not, shall be taken the little that he has. For this reason I speak to them in parables : because in seeing they do not see, and in hearing they do not hear, nor do they understand. They fulfil Isaiah’s prophecy : “By hearing you shall hear, and shall not understand : and seeing, you shall not perceive : for the heart of this people is become gross, and their ears are dull, and their eyes closed : lest at any time their eyes should see, their ears hear, and their heart understand, and they should be turned, and I should heal them.” But blessed are your eyes for they see, and your ears for they hear. For I tell you truly that many prophets and good men wished in vain to see and hear the things which you have seen and heard. Listen then to the parable of the sower.

‘When any one hears the word of the kingdom and does not understand it, the evil one comes and carries away that which fell into his ears : this is he in whom the seed falls by the way side.

‘Another hears the word and receives it with joy : he lasts for a short time, but when sorrow or injustice come upon him because of the word, he falls, not having sufficient root : this is he who receives the seed in stony places.

‘Another hears the word, but it is choked in him by the cares of the world, and the dishonesty of riches, and he bears no fruit : this is he in whom the seed falls among thorns.

‘But he in whom the seed falls upon good ground, is the man who hears and understands the word, and bears fruit abundantly.’

Another parable followed. ‘The kingdom of heaven may be compared to a man who sowed good seed in his corn field. But his enemy came in the night and sowed tares among the corn, with the result that the tares and the corn came up together. The servants seeing this, said to their master, “Sir, did not you sow good seed in this field? How came those tares here?” “This,” he replied, “has been done by an enemy.” “Shall we then go and pull up the tares?” asked they. “No,” was his answer, “lest you disturb the wheat also. Let both grow till harvest time, and then I will tell the reapers to first gather and burn the tares, and then cut the wheat and carry it to my barns.’

A third parable succeeded. ‘The kingdom of heaven is like a mustard seed sown in the ground: it is the least of all seeds, yet grows into the largest herb, and even becomes a tree in which birds rest.’

‘The kingdom of heaven is like the yeast which a woman mixes with her flour until the whole mass is leavened.’

Jesus spoke all these things to the people in parables, and spoke nothing to them except by parables. This he did to fulfil the prophet’s words; ‘I will speak in parables; I will utter things which have been kept secret from the foundation of the world.’

He then sent the people away and returned to the house. Here his disciples came to him and asked him to explain to them the parable of the tares.

He replied: ‘He who sows the good seed is the Son of Man, the field represents the world, the good seed is the children of the kingdom, and the tares are the children of the evil one. The enemy that sowed the tares is the Devil, the harvest is the end of the world, and the reapers are the angels; as the tares are gathered

together and burned, so shall it be at the end of the world. The Son of Man shall send his angels, and they shall gather out of his kingdom all offending things and those who do wrong, and shall cast them into a furnace of fire, where there shall be weeping and gnashing of teeth. Then the good shall shine out like the sun in their Father's kingdom. Whoever has ears let him hear.'

'Again, the kingdom of heaven is like a treasure hid in a field, which being found by a man, he sells all that he has and buys that field.'

'Again, the kingdom of heaven is like a merchant seeking valuable pearls: having found one, he sells all his possessions and buys it.'

'Again, the kingdom of heaven is like a net that was cast into the sea and caught all kinds of fish: being full, it was drawn to the shore and the good fish gathered into vessels and the worthless thrown away. So shall it be at the end of the world: the angels shall come and separate the wicked from the just, and shall cast them into the fiery furnace, where they shall weep and gnash their teeth.'

He then asked them: 'Have you understood all these things?' They replied: 'We have, Lord.' 'Therefore,' said he, 'every teacher who is instructed concerning the kingdom of heaven is like a householder, who brings out of his treasure both new and old things.'

Having now finished these parables, Jesus returned to his own country and taught in the synagogue, astonishing the people, who said:

'How is it that this man has such wisdom and power? Is he not the son of the carpenter and Mary? are not his sisters with us, and his brothers, James, Joseph,

Simon, and Judas? How then should he have such knowledge?’

They were offended by his presumption. Jesus replied: ‘It is only in his own house and his own country that a prophet is not honoured.’

And because of their unbelief, he performed few great deeds among them.

CHAPTER XIV.

AT this time the fame of Jesus reached the ears of Herod the tetrarch, who said to his servants: ‘This must be John the Baptist: he is risen from the dead, and therefore do great powers work in him.’

For Herod, wishing to please Herodias, the wife of his brother Philip, had caused John to be seized, bound, and imprisoned, for having said to him, ‘It is unlawful for you to have her.’ He would have executed him but that he feared the people, who regarded John as a prophet. But on Herod’s birthday, the daughter of Herodias danced and pleased Herod so much that he promised, with an oath, to give her whatever she might ask. She, having been instructed by her mother, asked for the head of John in a dish; and Herod, although sorry, was bound by his oath, and caused John to be beheaded in prison: the head was then brought to the girl, who gave it to her mother. The disciples of John buried his body, and reported the fate of their master to Jesus.

Jesus thereupon went by boat to a deserted place; but the people hearing of him, followed him on foot from the towns. He, going out, saw a great crowd, and

feeling sorry for them, healed their sick. When evening arrived, his disciples said to him : 'This is a desert place, and the time is now past ; send the people away, that they may buy food for themselves in the villages.'

Jesus replied : 'They need not go : give them some food.'

'We have nothing but five loaves and two fishes,' said the disciples.

'Bring them to me,' said Jesus.

Directing the people to sit down on the grass, he took the loaves and the fishes, and, raising his eyes to heaven, blessed and broke the food in pieces, and gave the loaves to the disciples, who distributed them to the people. Every one ate and had enough ; and the remaining fragments were collected, and filled twelve baskets. They who were thus fed, numbered five thousand men, besides women and children.

Jesus then sent his disciples by boat to the other side of the lake, while he dismissed the people. When the people were gone, he went to a hill to pray, and was there alone when evening fell.

But the disciples' ship was tossed by the wind and waves in the middle of the lake, the wind being adverse ; and about three o'clock Jesus went to them, walking on the sea. The disciples seeing him were troubled, and cried out with fear, saying, 'It is a ghost.'

But Jesus spoke to them. 'Be cheerful,' said he, 'it is I, have no fear.'

'Lord,' said Peter, 'if it be you, bid me to come to you on the water.'

'Come,' said Jesus.

Peter came out of the ship, and started to go to Jesus across the water, but the wind being boisterous he

became afraid, and finding himself sinking, cried out, 'Lord, save me.'

Jesus stretching out his hand, took hold of his disciple, saying, 'Oh man with little faith, why did you doubt?'

The wind ceased upon Jesus going aboard, whereupon those who were in the ship worshipped him saying, 'Truly, you are God's son.'

They landed in Gennesaret, where, when the men knew him, they brought to him all the sick and diseased from that district, begging that they might be allowed to touch the hem of his garment: as many as did so, were perfectly healed.



CHAPTER XV.

LAWYERS and Pharisees from Jerusalem, came to Jesus, saying:

'Why do your disciples, by neglecting to wash their hands before eating bread, disobey the tradition of the elders?'

He replied: 'Why do you, too, disobey God's command by your tradition?' For God commanded, "Honour your father and mother," and said: "He who curses his father or mother let him be killed," but according to you, he need not honour his parents who says to them: "That by which I might benefit you, is a gift to God." Thus have you, by means of your tradition, cancelled God's command.

'You hypocrites! well did Isaiah prophesy of you when he said: "This people draws near to me with their mouth, and honours me with their lips, but their heart is far

from me. But they worship me in vain, teaching the precepts of men for doctrines."

Calling the people, he said to them :

'Hear, and understand. It is not that which goes into the mouth which defiles a man, but that which comes out.'

His disciples coming, said :

'Do you know that the Pharisees [were offended by that speech?]

'Every plant which my heavenly Father has not planted,' he replied, 'shall be rooted up. Let them alone, they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.'

Peter said : 'Explain this parable to us.'

'Are you also yet without understanding?' he replied : 'Don't you understand, that whatever enters in at the mouth passes into the stomach and is cast away? But those things which proceed from the mouth come from the heart, and they defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ; there is no defilement in eating with unwashed hands.'

Departing thence, Jesus proceeded to the coasts of Tyre and Sidon, where a Canaanite woman came to him crying :

'Have mercy on me, Lord, son of David ; my daughter is grievously troubled by a devil.'

Jesus made no reply, but his disciples said to him :

'Send her away, for she cries after us.'

Then he replied : 'I am not sent to any but the lost sheep of Israel's house.'

The woman came and worshipped him, saying :

'Lord, help me.'

‘It would not be right,’ he replied, ‘to take the children’s bread and give it to dogs.’

‘True, Lord,’ returned the woman, ‘yet the dogs eat the crumbs which fall from their master’s table.’

‘O woman,’ said Jesus, ‘your faith is great ; be it to you as you wish.’

From that hour, her daughter was cured.

Jesus next went near to the lake of Galilee, and ascending a mountain, sat down. Hither came great multitudes bringing their lame, blind, dumb, maimed, and otherwise afflicted to his feet, and he healed them. The multitude, seeing the dumb speak, the maimed made whole, the lame walk, and the blind restored to sight, were astonished, and glorified the God of Israel.

Calling his disciples to him, Jesus said : ‘I feel concerned for these people, for they have now been with me three days, and have nothing to eat : I will not send them away fasting, lest they should faint on the way.’

‘Where in this wilderness,’ asked the disciples, ‘could we get enough bread to supply such a number of people?’

‘How many loaves have you?’ asked Jesus.

‘Seven,’ was the reply, ‘and a few small fish.’

He directed the people to sit down on the ground ; and taking the loaves and the fish, gave thanks, divided them, and gave them to the disciples to distribute to the people. All ate and had sufficient, and the fragments which remained filled seven baskets. Thus were four thousand men fed, besides women and children.

Sending the multitude away, he went by ship to the coast of Magdala.

CHAPTER XVI.

THERE came Pharisees and Sadducees and tempted him, asking him to show them a sign from heaven. He replied :

‘In the evening you say : “The sky is red : there will be fair weather :” and in the morning : “The sky is red and lowering ; we must expect bad weather to-day.” You hypocrites ! can you read the face of the sky, and cannot discern the signs of the times ? A wicked and adulterous generation seeks for a sign : there shall be no sign given to it, but the sign of the prophet Jonah.’ And with this he left them.

When the disciples were come to the other side, they discovered that they had forgotten to take bread, and Jesus said to them :

‘Take care and beware of the yeast of the Pharisees and Sadducees.’

Reasoning among themselves, the disciples said : ‘It is because we have taken no bread.’

Jesus perceiving them, said : ‘Oh you of little faith, why do you reason among yourselves, because you have brought no bread ? Do you not understand, or remember the five loaves of the five thousand, and how many baskets you took up ? or the seven loaves of the four thousand, and how many baskets remained ? How is it that you do not understand that in speaking of the yeast of the Pharisees and Sadducees, I was not referring to bread ?’

Then they understood that he meant to warn them not of yeast of bread, but of the doctrine of the Pharisees and Sadducees.

Coming into the coasts of Caesarea Philippi, he asked

his disciples : 'Whom do men say that I—the Son of Man—am?' They replied : 'Some say you are John the Baptist, others Elijah, and others again, Jeremiah or one of the Prophets.'

'But whom do *you* say that I am?' he asked.

Simon Peter answered : 'You are Christ, the son of the living God.'

'Blessed are you, Simon Bar-jona ;' said Jesus, 'for it has not been revealed to you by flesh and blood, but by my Father in heaven : and I also say to you : You are Peter, and I will build my church upon this rock, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind or loose on earth shall be bound or loosed in heaven.' He then charged his disciples that they should tell nobody that he was Jesus the Christ.

From that time he began to tell his disciples how he must go to Jerusalem and undergo much suffering from the head priests and lawyers, must be killed, and raised again on the third day.

Peter however, rebuked him, saying : 'Not so, Lord, this shall not happen to you.'

Turning to him, Jesus said :

'Get behind me, devil : you are a hindrance to me : they are not the things of God which you mind, but the things of men.'

Speaking to his disciples, he said :

'If any one would come after me, let him deny himself and follow me, carrying his cross : for whoever will save his life shall lose it, and he who will lose his life for my sake shall find it. For what benefit is it to a man, if he gain the whole world and lose his own life? What shall a man give for his life? The Son of Man shall

come in the glory of his Father with his angels, and he shall then reward every man according to his works.

‘I tell you truly that there are some standing here, who shall not die till they see the Son of Man coming in his kingdom.’

CHAPTER XVII.

SIX days afterwards, Jesus took Peter and the two brothers James and John with him, and ascended a high mountain. There he was transfigured in their sight; his face shone like the sun, and his clothing was white like light: talking with him were Moses and Elijah.

‘Lord,’ said Peter to him, ‘it is good for us to be here; if you think fit, let us erect three tents, one each for you, Moses, and Elijah.’

While he was speaking, they were overshadowed by a bright cloud, out of which a voice was heard to say:

‘*This is my beloved Son, who pleases me well; listen to him.*’

Hearing this, the disciples became afraid, and fell upon their faces.

Jesus came, and touching them, said:

‘Rise, be not afraid.’

Looking round, they saw nobody but Jesus.

As they descended the mountain, he charged them:

‘Mention this vision to no one, until the Son of Man is risen from the dead.’

They enquired, ‘Why then do the Teachers say that Elijah must first come?’

‘Elijah shall come first,’ he replied, ‘and shall restore

all things. But I tell you that Elijah is already come, and they did not know him, but have done to him as they liked. So shall the Son of Man suffer of them.'

In this the disciples understood him to speak of John the Baptist.

When they reached the people, a man kneeling before him said :

'Lord, have mercy on my son, for he is insane and sorely troubled : often he falls into the fire or into water ; and I brought him to your disciples and they could not cure him.'

Jesus replied :

'O faithless and perverse generation, how long shall I be with you ? how long shall I bear with you ? bring him to me.'

And he rebuked the devil, who left the patient, and the child was cured from that hour.

The disciples, taking Jesus apart, asked him :

'Why could not we cast him out ?'

'Because of your unbelief,' he answered ; 'if you had faith as much as a grain of mustard seed, you should say to this mountain : "Remove to yonder place," and it should be moved ; and nothing should be impossible to you. But this kind of devil is only controlled by prayer and fasting.'

While they were still in Galilee, Jesus said to the disciples :

'The Son of Man shall be betrayed into men's hands, and they shall kill him, and on the third day he shall rise again.'

This caused them to be very sorrowful.

When they arrived at Capernaum, the tribute-collectors came to Peter and said :

'Does your master pay tribute ?'

‘Yes ;’ replied Peter.

When Peter entered the house, Jesus addressed him.

‘What is your opinion, Simon ?’ said he, ‘of whom do the kings of the earth take taxes or tribute—of their own children or of strangers ?’

‘Of strangers,’ replied Peter.

‘Then are the children free,’ said Jesus ; ‘Nevertheless lest we gave offence, go and cast a hook into the lake, and take the first fish which comes : open its mouth and you shall find a piece of money therein ; take it and pay the tribute for you and me.’

CHAPTER XVIII.

At this time Jesus was asked by his disciples : ‘Who is the greatest in the kingdom of heaven ?’ Calling a little child to him he placed him in their midst.

‘I tell you,’ said he, ‘that unless you are changed and become like little children, you shall not enter the kingdom of heaven. He therefore who shall humble himself like this child, is the greatest in the kingdom of heaven. And he who receives such a child in my name, receives me. But as for him who injures one of these little ones who believe in me, it were better for him that he were sunk in the sea with a millstone hung to his neck.

‘Woe to the world because of hindrances ! For hindrances must needs come, but woe to that man by whom they come. Therefore cut off hand or foot if they hinder you, for it is better for you to live though maimed or lame, than with all your limbs to be cast into everlasting fire. Similarly, if it is your eye which causes

you to offend, out with it ! for to enter life with one eye is better than to be cast into hell with two.

‘ Be careful not to despise one of these little ones, for I tell you that in heaven their angels always see the face of my heavenly Father.’

‘ The Son of man is come to save that which was lost. What do you think ? If a man have a hundred sheep, and one of them go astray, does he not leave the ninety-nine and go into the mountains to seek the lost one ? Moreover, if he finds it, he rejoices more over that one than over all the rest which have not gone astray. In the same manner, it is not your heavenly Father’s will that one of these little ones should be lost.

‘ If your brother do you a wrong, go and remonstrate with him privately, and if he will listen, you have gained him over. But if he will not listen to you, then take one or two witnesses in order that your words may be proved. If he refuse to hear them, make it known to the congregation, and if he ignore the congregation, then treat him as a stranger and a tax gatherer.

‘ Whatever you bind or loose on earth, shall be bound or loosed in heaven.

‘ I tell you also that if any two of you agree to ask anything, it shall be granted by my Heavenly Father. For where two or three are gathered together, I am in the midst of them.’

‘ Lord,’ inquired Peter, ‘ how often shall I forgive my brother for wronging me ?—seven times ?’

‘ Not seven only,’ replied Jesus, ‘ but seventy times seven. Therefore I liken the kingdom of heaven to a certain king, who wished to examine his servants’ accounts. One was brought to him who owed him ten thousand pounds, and as he was unable to pay, the king ordered him to be sold, together with his wife, children

and possessions. The servant thereupon fell down at his feet, and worshipping him said : “Lord, give me time, and I will pay you all.” The king being sorry for him, liberated him and cancelled the debt. As the servant went out, he met another servant who owed him a pound, and seizing him by the throat he exclaimed : “Pay that money that you owe me!” Falling down at his feet, the debtor begged for time : “give me time, and I will pay you all.” But his prayer was in vain : he was sent to prison by his creditor, till he should pay.

‘The other servants, seeing this, and being grieved, told the king ; who recalled the first servant, and said to him : “You wicked servant! I cancelled your debt, because you desired it : should you not then have treated your fellow-servant as kindly as I treated you?” And being very indignant, he gave him into the custody of the torturers, to be imprisoned until his debt was paid.

‘And thus shall my Heavenly Father deal with you if you do not from your hearts forgive those who injure you.’

CHAPTER XIX.

WHEN Jesus had finished these observations, he left Galilee, and came to the borders of Judea, beyond the river Jordan, and there healed great numbers of people who followed him.

Pharisees also came to him, asking :
 ‘Is it lawful for a man to divorce his wife for every cause?’

‘Have you not read,’ he replied, ‘that the maker of them in the beginning made them male and female, and

said : "Because of this, a man shall leave his father and mother, and join himself to his wife, and the two shall become one flesh"? Therefore, they being not two, but one flesh, let not man separate what God has joined together.'

'Why, then, did Moses authorise the putting away of a wife by giving her a written divorcement?' asked the Pharisees.

'Moses permitted you to put away your wives,' Jesus replied, 'because of the hardness of your hearts ; but in the earliest times it was not allowed. And I tell you that he who divorces his wife, except for her adultery, and marries another, commits adultery ; and he who marries the wife thus divorced is an adulterer.'

The disciples remarked : 'If this is the case, it is best not to marry.'

'All men cannot apply this rule,' Jesus answered, 'it is only meant for those to whom it is given. For there are some who were born eunuchs, others who have been made eunuchs by men, and others again who have made themselves eunuchs for the sake of the kingdom of heaven : let him receive this who is able.'

Some little children were brought to him, that he should put his hands upon them ; and those who brought them were rebuked by the disciples. But Jesus said : 'Bear with the children, and do not forbid them to come to me ; for of such is the kingdom of heaven.' And having laid his hands upon them, he departed from that place.

A young man came to him and asked : 'Good master, what good thing shall I do, that I may have everlasting life?'

'Why do you call me good?' asked Jesus. 'There is

only one good, and he is God ; but if you wish for eternal life, keep the commandments.'

'Which commandments ?' asked the young man.

'These,' replied Jesus : 'You shall do no murder : You shall not commit adultery : You shall not steal : You shall not lie : Honour your father and mother : Love your neighbour as yourself.'

'All these things,' said the young man, 'I have kept since my youth ; what else is wanting ?'

'If you will be perfect,' Jesus answered, 'go, sell all that you have, and give to the poor, so shall you have riches in heaven ; and come and follow me.'

Hearing this, the young man went sorrowfully away, for he was very rich : and Jesus remarked to his disciples : 'Truly I tell you, it is very hard for a rich man to enter the kingdom of heaven ; nay, it is more difficult than for a camel to pass through the eye of a needle.'

This greatly surprised the disciples, who asked :

'Who, then, can be saved ?'

'With men, this is impossible,' replied Jcsus, 'but with God, all things are possible.'

'We have left everything and followed you,' said Peter, 'what shall be our reward ?'

'I tell you,' said Jesus, 'that when the Son of Man shall sit upon his glorious throne in the regeneration, you who have followed me shall also sit upon twelve thrones and judge the twelve tribes of Israel. And every one who has left houses, or brothers, or sisters, or parents, or wife, or children, or lands, for my sake, shall receive a hundred fold, and shall live for ever. But many who are now first shall then be last, and those who are last shall be first.'



CHAPTER XX.

'FOR the kingdom of heaven,' continued Jesus, 'is like a landlord, who went out early one morning to find labourers. Having found some, he engaged them for ninepence a day, and sent them into the fields. About nine o'clock he went out again, and seeing labourers idling about the market-place, said to them : "Go and work on my farm, and I will give you whatever is right." So they went. At twelve and at three o'clock he found other labourers, and engaged them in the same way. Lastly about five o'clock, on going out he still found men wanting employment, and said to them, "Why do you stand idle all the day?" "Because no man has employed us," they replied. "Go to my farm," said the landlord, "and you shall be paid whatever is right."

'When evening came, the landlord said to his steward, "Call the men and pay them their wages, beginning with the last and ending with the first." So when the payment began, those men who had been engaged at five o'clock were paid ninepence each, and those who were engaged first expected therefore to receive more. But they too were paid ninepence, whereupon they were dissatisfied, and complained to the landlord, saying : "These last men have only worked one hour, and you have given them as much as those who have worked all day." To one of them the landlord replied : "My friend, I do you no wrong : did I not engage you for ninepence a day ? Take that which belongs to you and go : I will pay these others as much as I pay you. Does not the law allow me to do as I like with my own? Does it injure your eye to see me do good?"'

'So the last shall be first, and the first last.'

* * * * *

As Jesus was going to Jerusalem, he took the twelve disciples apart and said to them :

‘We go to Jerusalem : and the Son of Man shall there be betrayed to the head priests and the lawyers, and shall by them be condemned to death. They shall give him over to be mocked, beaten, and crucified by foreigners, and he shall rise again on the third day.’

The mother of James and John came with them to Jesus, and worshipping him, desired a favour.

‘What do you desire?’ he asked.

‘Grant,’ said she, ‘that these two sons of mine may sit in your kingdom, one on your right hand and the other on your left.’

‘You do not know what you ask,’ replied Jesus. ‘Are you able,’ he continued, addressing James and John, ‘to drink of the cup which I must drink, and to be baptised with the same baptism as I?’

They replied : ‘We are.’

‘You shall indeed drink of my cup,’ said Jesus, ‘and be baptised with the same baptism as myself; but to sit on my right hand and on my left is not mine to give, it shall be for those for whom it is prepared by my Father.’

The other ten disciples were indignant upon hearing of this episode, but Jesus said to them :

‘You know that among the foreigners, the princes and rulers exercise authority over their subjects ; but it must not be so among you. Whoever would be great among you, let him be your servant; and he who would be your chief, let him be your slave. Just as the Son of Man came, not to be waited upon but to serve, and to ransom many by his life.’

As they left Jericho, Jesus was followed by numbers of

people. Two blind men sitting by the roadside, heard that Jesus passed by and cried to him :

‘Have mercy on us, Lord, son of David.’

They were rebuked by the people and told to cease clamouring, but they cried out all the more :

‘Have mercy on us, Lord, Son of David.’

Jesus stood still and asked :

‘What would you have me do for you?’

‘Lord,’ said they, ‘that our eyes may be opened!’

So Jesus pitied them and touched their eyes ; they immediately received their sight and followed him.

CHAPTER XXI.

DRAWING near to Jerusalem, they came to the Mount of Olives at Betphage, and Jesus said to two of the disciples :

‘Go to that village, and there you shall find an ass tied, and a colt with her ; loose them and bring them to me. And if any man speaks to you, say : “The Lord needs them,” and he will allow you to have them.’

(This was done to fulfil the words of the prophet: ‘Say to the daughter of Zion, “See your King comes to you, meek, and sitting on an ass and an ass’s foal.”’)

The disciples carried out their instructions, and brought the ass and the foal ; and having put upon them some of their clothes, set Jesus thereon.

The people in great numbers spread their garments in the road : some cut branches of trees and strewed the way with them : all, both behind and before shouted :

‘Hosanna to the Son of David ; blessed is he who comes in the name of the Lord ; Hosanna in the highest !’

There was a great stir in the city when he arrived, the people asking :

‘Who is this?’

The crowd replied :

‘This is Jesus, the prophet of Nazareth in Galilee.’

Jesus then went into the temple, and turned out all who were buying and selling, overthrew the tables of the money dealers, and the seats of the dove sellers, saying :

‘It is written, “My house shall be called a house of prayer;” but you have made it a resort of thieves and swindlers.’

Then the blind and the lame came to him in the temple, and he healed them.

But the priests and lawyers, seeing the wonderful things which he did, and the children crying out, ‘Hosanna to the Son of David!’ were much displeased, and said to him :

‘Do you hear what these say?’

He replied, ‘Yes : have you never read, “Out of the mouths of babes and sucklings hast thou ordained praise ?”’

And, leaving them, he went from the city to Bethany, and lodged there.

As he returned to the city in the morning he was hungry, and seeing a fig tree by the way, went to it, but found nothing on it but leaves. Thereupon he said :

‘Let there never grow fruit upon this tree again.’

The tree withered away immediately, and when the disciples saw it they said, wondering :

‘How soon is this fig tree withered away !’

Jesus said to them :

‘If you have faith and banish doubt, you shall not only do such things as this, but if you say to this moun-

tain, "Be removed and fall into the sea," it shall be done ; and you shall receive all things which, believing, you ask in prayer.'

When he reached the temple, and had begun to preach, the priests and elders came to him and asked :

'By what authority do you these things? Who gave you authority?'

'Let me also ask you one question,' replied Jesus, 'and if you answer it I will answer yours. Whence was the baptism of John—from heaven or from men?'

This caused his questioners to reflect that if they said, 'From heaven,' Jesus would reply, 'Why do you not believe him then?' while they feared the action of the people if they should say, 'From men,' the people holding John as a prophet. Therefore they replied to Jesus :

'We cannot tell.'

'Neither will I tell you by what authority I do these things,' replied Jesus.

'But what is your opinion of this?' he continued : 'A man had two sons ; and he said to the first, "Son, go and work in the vineyard to-day." "I will not," replied the son : but afterwards he repented, and went. The second son received the same command and answered, "I will go," but did not go. Which of the two sons did his father's will?'

'The first,' they replied.

'I tell you truly,' said Jesus, 'that the tax-gatherers and prostitutes shall enter God's kingdom before you. For John came to you in the way of righteousness and you did not believe him, but the tax-collectors and prostitutes believed him ; and yet you, even after seeing this refuse to repent and believe.'

'Hear another parable. A certain land-owner having planted a vineyard, he hedged it round, dug a wine-press,

built a tower, and let it out to husbandmen, after which he went to another country. When harvest-time drew near, he sent his servants to the tenants to receive the rent. But the tenants seized the servants, beat one, stoned another, and killed a third. The servants not returning, the landlord sent other and more servants, but the tenants treated them like the others. Lastly the landlord sent his son, saying: "They will respect my son." But the tenants seeing the son, said among themselves: "This is the heir: let us kill him and seize on his inheritance." Whereupon they seized him, cast him out of the vineyard and killed him. Now, when the owner of the vineyard comes, what will he do to those husbandmen?"

The priests and elders replied:

"He will destroy those wicked men, and will set his vineyard to other tenants who will yield him the fruits thereof."

"Did you never read in the writings," asked Jesus. "The stone which was rejected by the builders is become the corner stone: this is the Lord's doing, and it is marvellous in our eyes"? Therefore I say to you that the kingdom of God shall be taken from you, and given to a people who will yield up its fruits: and whoever shall fall on this stone shall be broken, but he upon whom it falls shall be ground to powder."

When the priests and Pharisees had heard these parables, they perceived that he referred to them: but they were afraid to arrest him, because of the people, who regarded him as a prophet.

CHAPTER XXII.

SPEAKING again in a parable, Jesus said :

‘The kingdom of heaven may be likened to a certain king, whose son was about to be married. All being ready, he sent his servants to call the guests ; but the guests would not come. Other servants were then sent and bidden to say, “The banquet is ready, come to the wedding.” But the invited made light of it and ignored the invitation, going about their daily business as usual ; some of them actually ill-used and killed the servants. The king, hearing of this, was filled with wrath, and sent soldiers, who destroyed the murderers and burned their city. Then he said to his servants, “All is ready for the wedding, but they who were bidden were unworthy. Go therefore to the four cross-roads, and bid to the wedding all who pass.” So the servants went to the cross-roads and brought all the people they could find, bad and good ; thus the king was provided with guests.

‘When the king came in to see the guests, he perceived one of them without a wedding garment. “Friend,” said he, “how came you here without a wedding garment ?” The man had no answer. “Bind him hand and foot,” said the king, “take him away and cast him outside into darkness, where he shall weep and gnash his teeth.” For many are called, but few are chosen.’

The Pharisees went and held a consultation with the view of inveigling him into committing himself ; they then sent disciples to him in company with the supporters of Herod, who said :

‘Master, we know you are true, and that you teach the true way of God, not caring for any man, since you

regard not man's power. Tell us then: Do you think it is right for us to pay tribute to the Roman Emperor or not?

Jesus saw their design. 'You hypocrites!' he replied, 'why do you tempt me? Show me the money with which you pay tribute.'

They brought him a coin, and looking at it, he asked: 'Whose is this head and this name on the coin?'

'Cæsar's,' they replied.

'Well then,' said he, 'give to Cæsar those things which are his, and give to God the things which are God's.'

This reply confounded his questioners, and they went away.

The same day he was consulted by some of the Sadducees, a sect which denies the resurrection of man. 'Master,' said they, 'Moses said that if a man die, and leave a widow, his brother shall marry her and shall beget children for her deceased husband. Now there were seven brothers among us, and the first being married and having no children, died, and left his wife to his brother. After a while this brother died, and the next brother took the widow. He too, died, and the remaining brothers each married the widow and died: lastly, the woman herself died. Now, at the resurrection, whose wife will the woman be, for they all married her?'

'You mistake,' replied Jesus, 'not knowing the writings, nor the power of God: for at the resurrection there will be no marriage, but all will be as God's angels in heaven. But respecting the resurrection of the dead, have you not read that which God spoke to you: "I am the God of Abraham, Isaac and Jacob?" God is not the God of the dead, but of the living.'

The people hearing this, were astonished at his doctrine.

The Pharisees, hearing how the Sadducees had been silenced, collected themselves together ; and one of them, a lawyer, asked Jesus, in order to lead him astray :

‘Master, which is the principal commandment in the law?’

“You shall love the Lord your God with all your heart, soul and mind ;” replied Jesus. “This is the first and great command, and the second is similar—“You shall love your neighbour as yourself.” On these two commands all the law and the prophets hang.’

Jesus then asked them :

‘What is your opinion of Christ?—whose son is he?’

‘The son of David :’ they answered.

‘How then does David in the Spirit call him Lord, saying : “The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool”? If David thus call him Lord, how is he his son?’

No one was able to answer, or from that time durst ask any more questions of him.

CHAPTER XXIII.

JESUS then addressed himself to the people and to his disciples.

‘The teachers and the Pharisees,’ said he, ‘sit in the seat of Moses ; obey their commands therefore, but do not imitate their actions, for their words and their actions do not agree. They place heavy and grieved burdens upon men’s shoulders, while they themselves will not

move them with their finger. All that they do is done for men to see ; they make their phylacteries broad, and widen the borders of their garments ; they love the places of honour at banquets, and the best seats in the synagogues, the greetings in the market place, and to be called Rabbi. But do not you be called Rabbi, for you have one Master, Christ, and you are all brothers. Call no man your father on earth, for you have one Father, who is in heaven. Do not be called Master, for you have one Master, Christ. He who is greatest among you shall be your servant ; he who exalts himself shall be humbled ; and he who humbles himself shall be raised.

But woe to you, teachers and Pharisees, hypocrites ! for you shut out men from the kingdom of heaven : you will neither enter yourselves nor let those enter who would.

‘Woe to you, teachers and Pharisees, hypocrites ! for you are stealing the houses of widows even while making your long hypocritical prayers : therefore shall your damnation be the greater.

‘Woe to you, teachers and Pharisees, hypocrites ! for you compass sea and land to make one proselyte, who under your guidance, becomes, even more than yourselves, a child of hell.

‘Woe to you, blind guides who say : “If a man swear by the temple, it is of no consequence ; but if he swear by the gold of the temple his oath is binding !” You fools and blind ones ! which is the greater, the gold, or the temple which sanctifies the gold ?

‘Again, you say : “To swear by the altar is not binding ; but to swear by the gift upon the altar is a binding oath.” You fools and blind ones ! which is the greater, the gift, or the altar which makes the gift holy ?

‘He therefore who swears by the altar, swears also by

all the things upon it ; he who swears by the temple, swears also by him who dwells therein ; and he who swears by heaven, swears by the throne of God and Him who sits thereon.

‘Woe to you, teachers and Pharisees, hypocrites ! for you pay tithe of mint, anise and cummin, but have neglected the weighty matters of the law, justice, mercy, and faith ; these should you have done in addition to the other things, you blind leaders, who strain at a gnat and swallow a camel !

‘Woe to you, teachers and Pharisees, hypocrites ! you clean the outside of your vessels, but within they are filled with extortion and excess. Clean first the inside of the cup, blind Pharisee ; that the outside may be also made clean.

‘Woe to you, teachers and Pharisees, hypocrites ! for you are like whitened tombs, which are beautiful outside, but within are full of dead men’s bones and other uncleanness : just so you appear good and upright to men, but within you are full of hypocrisy and sin.

‘Woe to you, teachers and Pharisees, hypocrites ! for you erect monuments to the prophets, and decorate the graves of good men, saying : “If we had lived in our forefathers’ days, we would have taken no part in the destruction of the prophets.” Therefore you are witnesses against yourselves, that you are the children of those who killed the prophets. Fill up then the measure of your fathers. You serpents, you offspring of vipers, how can you escape the damnation of hell !

‘I send prophets to you, wise men and teachers ; and some of these you shall kill and crucify, some you shall beat in your synagogues, and persecute from city to city ; that all the righteous blood shed upon the earth may come upon you, from the blood of the righteous Abel to

that of Zacharias the son of Barachias, whom you killed between the temple and the altar. Truly I tell you, that all these things shall come upon this generation. O Jerusalem, Jerusalem, slayer of the prophets, and stoner of the messengers sent to you, how often would I have gathered your children together as a hen gathers her chickens under her wings, and you would not ! Your house is left to you desolate, for I say to you, you shall not see me again till you say : "Blessed is he who comes in the name of the Lord."

CHAPTER XXIV.

JESUS was leaving the temple when the disciples came to show Him the various buildings.

"Do you see all these things?" he asked. "I tell you that there is not one stone on another that shall not be thrown down."

Afterwards, as he sat on the Mount of Olives, the disciples came to him privately, saying: "Tell us, when shall these things happen? and what will be the sign of your coming and the end of the world?"

"Take care that no man deceives you," replied Jesus, "for many shall come in my name, saying, "I am Christ," and many shall be deceived. And you shall hear of wars and rumours of wars; yet be not troubled, for all things must come, but the end is not yet. For nations and kingdoms shall rise against one another, and in different places there shall be famines, pestilences and earthquakes: all these things are the beginning of travail.

"For then shall you be punished and even killed, and

all nations shall hate you for the sake of my name. Then too, shall many fall, and shall betray and hate one another; numerous false prophets shall arise and mislead many, and sin become so general that the love of many shall grow cold. But he who endures to the end shall be saved, and this gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall come the end.

‘When therefore you see the abomination of desolation, which Daniel the prophet speaks of, stand in the holy place, (let him who reads, understand,) then let those who are in Judæa hasten to the mountains; let him who is on the house-top not go down to take anything out of the house, and let not him who is in the field return for his clothes. And woe to those who are with child, and to those who are suckling children in those days ! Pray that your flight may not be in the winter or on the Sabbath-day ; for there shall be such great tribulation as has never yet been and shall not be again ; and but that the time shall be shortened for the sake of the elect, no living being should be saved.

‘If any man say to you then : “Here is Christ,” or “There is Christ,” do not believe him. For many false Christs and prophets shall arise, and shall show great signs and wonders ; so great that if it were possible, the elect themselves might be deceived ; but now I have forewarned you.

‘Therefore if they say : “He is in the desert,” do not go ; or “He is in the secret chambers,” believe it not. For as the lightning coming out of the east flashes to the west, so shall be the coming of the Son of Man. For where the carcase is, the vultures will gather together.

‘Immediately after the tribulation the sun and moon

shall be darkened, the stars shall fall from heaven, and the powers of the heavens shall be shaken. Then the sign of the Son of Man shall appear in heaven, and all the nations of the earth shall mourn ; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. He shall send his messengers with a great trumpet, and they shall gather the elect from the four winds ; from one end of heaven to the other.

‘Now learn a parable of the fig tree ; when the branch is tender and puts forth its leaves, you know that summer is near. So likewise, when you see all these things, you may know that He is near, at the very door. I tell you that all these things shall happen before this generation passes away.

‘Heaven and earth shall pass away, but not my words.

‘But no man knows the day or hour, nor is it known to the angels of heaven, but only to my Father. But the coming of the Son of Man shall be like it was in the time of Noah. For, as before the flood came, even to the day when Noah entered the ark, there was eating and drinking and marrying, with no thought of the flood until it came and swept them away, so shall it be when the Son of Man comes.

‘Then two men shall be in a field ; one shall be taken and the other left : two women shall be grinding at the mill ; one shall be taken and the other left. Therefore watch : for you know not at what hour your Lord will come. But think of this : if the householder had known what time the thief would come, he would have watched, and would not have allowed his house to be broken into ; therefore be you ready also, for the Son of Man will come at a time when you do not expect him.

‘Who then is a faithful and wise servant, whom his

master has placed over his house to feed and govern the inmates? Blessed is that servant who shall be found doing so when his lord comes; truly, the lord shall make him ruler over all his possessions.

‘But if the servant be evil and say to himself: “My lord delays his coming,” and begins to beat his fellow-servants, and to revel with the drunkards, the lord shall return when least expected, and shall severely punish him, and cast him among the hypocrites, where they weep and gnash their teeth.’

CHAPTER XXV.

‘THEN shall the kingdom of heaven be like ten virgins, who took their lamps and went to meet the bridegroom; five of them being wise and five foolish. The five wise ones took oil with their lamps, the foolish went without. At midnight, while they were all asleep, waiting for the bridegroom, there was a cry, “The bridegroom comes; go out to meet him.” The virgins arose, and were trimming their lamps when the foolish five said to the others: “Give us some of your oil, our lamps are gone out.” “No,” replied they, “there may not be sufficient for us all, go and buy some for yourselves.” But while they were absent, the bridegroom arrived, and those who were ready went in with him to the wedding, and the door was closed. Then the other virgins came, crying: “Lord, Lord, let us come in.” But the bridegroom refused. “I do not know you,” said he.

‘Watch, therefore: for you know neither the day nor the hour when the Son of Man comes.

‘For the kingdom of heaven is as a man going to a distant country, who called his servants and distributed his goods to them. To one he gave five thousand pounds, to another two thousand, and to a third one thousand : to each man according to his ability. This done, he proceeded on his journey. The servant who had received five thousand pounds went into business and gained five thousand more ; he with two thousand did the same and made two thousand pounds profit ; but the third buried his money in the earth. After a long time the master returned and called the servants to a reckoning, “See, my lord,” said the first, “you entrusted me with five thousand pounds ; I have gained five thousand more.” “Well done, good and faithful servant,” said the lord, you have been faithful over a few things, I will make you ruler over many : share your lord’s joy.” The servant with two thousand pounds next appeared with a similar report, and received the same commendation and reward. Then he to whom one thousand had been entrusted appeared, saying, “Lord, I knew you to be a hard man, reaping where you did not sow, and gathering where you had not planted, and I was afraid ; I buried your money in the earth ; here is what belongs to you.” “You wicked and slothful servant !” exclaimed the lord, “you knew that I reap and gather where I have not sown and planted ! You ought therefore to have invested my money so that at my return I should have received interest with my principal. Take the thousand pounds from him and give it to him who has ten thousand ; for he that has much shall have more, and he that has little shall have even that little taken from him. Cast this unprofitable servant into outer darkness to weep bitterly and gnash his teeth.”

When the Son of Man comes in glory with all the holy angels around him, he shall sit on his glorious throne, and all nations shall be gathered before him to be divided, as a shepherd separates the sheep from the goats. The sheep being set at his right hand and the goats upon his left, the King shall say to the former : "Come, my Father's blessed ones, inherit the kingdom which was prepared for you at the foundation of the world. For I was hungry and you gave me food ; I was thirsty, and you gave me drink ; I was a stranger, and you took me in ; I was naked, and you clothed me ; sick, and you visited me ; you came to me in prison." Then the good shall answer : "Lord, when did we see you hungry and fed you?—thirsty, and gave you drink?—a stranger,—naked,—sick or imprisoned, and came to you, clothed you, took you in?" The King shall reply, "When you did it to one of the humblest of my brothers, you did it to me."

"Then turning to those on his left hand, he will say : "Depart from me, cursed ones, into the everlasting fire prepared for the devils and his angels. For I was hungry and you gave me no food ; I thirsted, and you gave me no drink ; you took me not in when I was a stranger ; clothed me not when I was naked ; visited me not when I was sick and in prison." They will reply, "Lord, when did we see you hungry or thirsty, naked, sick, or in prison, and did not minister to you?" And the king will reply : "In not doing it to one of the humblest of these, you did it not to me." And these shall go into everlasting punishment, but the good into everlasting life.'

CHAPTER XXVI.

AFTER these instructions, Jesus said to his disciples : 'You know that in two days is the Passover festival, and the Son of God is given up to be crucified.'

The priests and elders held a consultation at the palace of Caiaphas, the high priest, to devise means for taking Jesus by cunning, that they might kill him.

'But not on the festival day,' they decided, 'for fear of a disturbance among the people.'

Jesus being in Bethany at the house of a leper named Simon, a woman came with a precious ointment in an alabaster box, and poured it upon his head as he sat eating. The disciples were indignant, and exclaimed :

'Why this waste? This ointment might have been sold for a great deal, and the money given to the poor.'

'Why trouble you the woman?' asked Jesus, perceiving their anger, 'she has done a good thing for me. The poor are always with you, but I am not. She poured this ointment upon me as a preparation for my burial, and this action shall be recorded as a memorial of her wherever this gospel shall be preached.'

Then Judas Iscariot, one of the twelve disciples, went to the priests and asked :

'What will you give me to betray him to you?'

They agreed to give him thirty silver pieces,* and from that time Judas sought for an opportunity to betray Jesus.

On the first of the seven days upon which sodden bread is eaten,† the disciples came to Jesus and asked :

* Either £4, or £1 1s. 6d. in British money.

† April 2.

‘Where shall we arrange for you to eat the Passover Feast?’

‘Go into the city,’ he replied, ‘and say to a certain man: “My time is at hand: I with my disciples will keep the Passover at your house.”’

This the disciples did, and made the necessary preparations.

In the evening, when sitting at the evening meal with the twelve, he said:

‘One of you is going to betray me.’

The disciples, filled with grief, began to ask:

‘Lord, is it I?’

‘It is he who dipped his hand into the dish with me,’ he replied. ‘The Son of Man must go, as the writings say of him; but woe to that man by whom he is betrayed; he had better not have been born.’

Then Judas inquired:

‘Master, is it I?’

‘You have spoken,’ replied Jesus.

Taking bread, he broke it, and giving it to the disciples, said:

‘Take and eat: this is my body.’

He next took the cup, and after giving thanks, passed it to the disciples, saying:

‘Drink all of it; for this is my blood of the agreement, which is shed for the purpose of remitting the sins of many. I shall not again taste wine until the day when I drink new wine with you in my Father’s kingdom.’

After singing a hymn, they went to the Mount of Olives, and Jesus said:

‘You will all lose confidence in me to-night, for the writings say: “I will smite the shepherd, and the sheep shall be scattered abroad.” But when I rise again, I will go before you to Galilee.’

‘Though all shall lose faith in you, yet will I be true,’ protested Peter.

‘I tell you,’ said Jesus, ‘that you will deny me three times before the cock crows to-night.’

‘Though I should die for it,’ exclaimed Peter, ‘I will not deny you.’ And so said the other disciples.

They next came to a place called Gethsemane, and Jesus said to them :

‘Sit here, while I go and pray yonder.’

He took with him Peter and the two sons of Zebedee, and became very sorrowful and depressed.

‘My soul is exceeding sorrowful, even unto death,’ said he, ‘stay here and watch with me.’

Going a little further, he fell upon his face and prayed :

‘*O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*’

Returning to the disciples he found them asleep.

‘What!’ said he to Peter, ‘could you not watch with me for one hour? Watch and pray, that you may not be tempted; the spirit indeed is willing, but the flesh is weak.’

Again he went away and prayed :

‘*O my Father, if this cup may not pass away from me unless I drink it, thy will be done.*’

Returning, he found the disciples again asleep, for their eyes were heavy. A third time he went and prayed, using the same words as before, and on his return he said to the sleepers :

‘Sleep on now, and take your rest: the hour is at hand, and the Son of Man is betrayed into the hands of wicked men. Rise, let us be going; he who betrays me is at hand.’

Even as he spoke Judas appeared, accompanied by a

great number of people with sticks and swords, and the priests and elders.

Judas had arranged the signal with his employers. 'The one whom I kiss is he, secure him,' he had said. Therefore, coming up to Jesus, he kissed him, saying :

'Hail, Master.'

'Friend,' replied Jesus, 'why are you come?'

Jesus was secured, but one of his companions, drawing his sword, cut off the ear of the high priest's servant.

'Put up your sword,' commanded Jesus, 'for all who use the sword shall perish by the sword. Do you not reflect that by praying to my Father, I could at once be supported by countless numbers of angels? But how then could the writings be fulfilled, which say that thus it must be?'

'You are come out with swords and sticks as if against a thief,' he continued, addressing the multitude: 'whereas I sat among you daily, teaching in the temple, and you did not arrest me. But all this was done to fulfil the writings.'

Then all the disciples abandoned him and fled, and he was conducted to Caiaphas the high priest, with whom were lawyers and the elders assembled. But Peter followed him at a distance, and entering the palace of the high priest, sat down with the servants to see the end.

The priests, elders, and others of the council endeavoured to obtain false evidence against Jesus, but were unsuccessful, although many perjurors offered themselves. But at last two came, who said :

'This man said, "I am able to destroy the temple of God, and to re-build it in three days."

Addressing Jesus, the high priest asked : 'Have you no answer? what is it that these witnesses testify?'

Jesus made no reply, and the high priest continued : 'I adjure you by the living God, that you tell us whether you are Christ, the Son of God.'

Jesus replied :

'You have spoken : nevertheless I tell you that hereafter you shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven.'

'He has spoken blasphemy !' exclaimed the high priest, tearing his clothes, 'what further evidence do we need ? you have heard his blasphemy, what is your verdict ?'

'He deserves death,' was the reply.

They then spat in his face and beat him ; some struck him with rods, saying :

'Prophesy to us, Christ, which of us struck you ?'

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As Peter sat in the palace outside, a maid came to him and said :

'You were with Jesus of Galilee.'

Peter denied the charge before all the company.

'I do not understand you :' said he.

Going into the porch, he was seen by another maid, who said to others who were there :

'This man was with Jesus the Nazarene.'

Using an oath, Peter again denied the charge :

'I do not know the man,' said he.

After a time others who stood by said to him :

'You must be one of them, for your manner of speaking betrays you.'

Peter cursed and swore.

'I do not know the man,' he repeated.

The cock crew ; and Peter remembering the prediction of Jesus, went out and wept bitterly.

CHAPTER XXVII.

ON the following morning,* the priests and elders consulted together to devise means for securing the conviction of Jesus. They then bound him and gave him into the custody of Pontius Pilate the governor.

At this time, Judas, seeing Jesus condemned by the Sanhedrim, repented his treachery, and returning to the priests and elders, said :

‘I have done wrong in betraying a good man.’

‘What is that to us?’ replied the priests and elders ; ‘that is your affair.’

Judas threw the money down in the temple, and went and hung himself. The priests took the money, and bought with it the potter’s field to bury strangers in ; for they said :

‘It is not lawful to put the money in the treasury, for it is blood-money.’

This fulfilled the prophecy of Jeremiah : ‘And they took the thirty pieces of silver, the price of him who was valued, whose price was fixed by the children of Israel, and gave them for the potter’s field, as the Lord directed me.’

When Jesus was brought before the governor, Pilate asked him :

‘Are you the king of the Jews?’

‘You say ;’ replied Jesus.

To the accusation of the priests and elders, he made no answer, whereupon Pilate asked :

‘Do you not hear how many things they charge against you?’

* April 3.

But Jesus made no answer, at which the governor was much surprised.

It was a custom of the governor, on the occasion of the Passover festival, to release a prisoner chosen by the people. At that time there was in custody a noted prisoner named Barabbas ; Pilate therefore, addressing the multitude, asked :

‘ Which prisoner shall I pardon, Barabbas, or Jesus, who is called Christ ? ’

(For he knew that the accusers of Jesus were actuated by envy.)

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While Pilate was sitting in judgment, he received a message from his wife.

‘ Have nothing to do with that good man,’ she sent word, ‘ for to-day I have been greatly troubled by dreaming of him.’

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But the priests and elders persuaded the people to choose Barabbas, and to insist upon the death of Jesus. Therefore, when the governor put the question to them : ‘ Which of them shall I pardon ? ’ they replied :

‘ Barabbas ! ’

‘ What then shall I do with Jesus, who is called Christ ? ’ asked Pilate.

One answer came from them all :

‘ Let him be crucified ! ’

‘ But what evil has he done ? ’ demanded Pilate.

Louder still came the cry :

‘ Let him be crucified ! ’

Pilate seeing that his remonstrances had no allaying effect upon the people, but only served to increase the tumult, washed his hands in water before them, saying :

‘I am innocent of the blood of this good man, the responsibility is yours.’

‘Let his blood be upon us and our children,’ replied the people.

He then released Barabbas ; and Jesus, having been beaten with rods, was given up to be crucified. The soldiers of the governor took him to the common hall, and there collected the rest of the soldiers. Then they stripped Jesus, and clothed him with a scarlet robe ; they plaited a crown of thorns and set it upon his head ; in his hand was placed a reed. Then they knelt before him and mocked him, crying :

‘Hail ! King of the Jews.’

They spat upon him ; they took the reed and struck him on the head ; and when this was done, they took away the robe, reclothed him in his own garments, and led him away to be crucified.

On the way to the place of execution, a man of Cyrene, named Simon, was impressed, and compelled to carry the cross.

Arriving at Golgotha (*‘the place of a skull’*) they gave Jesus a mixture of vinegar and gall to drink, which, having tasted, he refused.

There they crucified him, and cast lots for his clothing, that the prophet’s words might come true : ‘They parted my garments among them, and upon my vesture did they cast lots.’

Sitting down, they watched him, and put over his head the inscription :

‘*This is Jesus, the King of the Jews.*’

Two thieves were crucified with him, one on either side.

The passers-by insulted him, wagging their heads and saying :

‘You, who could destroy the temple and rebuild it in three days, save yourself. If you be the Son of God, come down from the cross.’

The priests, teachers, and elders, also mocked him, saying :

‘He saved others, but cannot save himself. If he be the King of Israel, let him come down from the cross and we will believe him. He trusted in God: let God save him if he will have him, for he said: “I am the Son of God.”’

The thieves also, who were crucified with him, taunted him similarly.

From twelve o’clock to three there was darkness over all the land. About three o’clock Jesus cried out in a loud voice :

‘Eli, Eli, lama sabachthani?’ (*My God, My God, why hast thou forsaken me?*)

Some of the bystanders said :

‘He calls for Elijah.’

One of them, dipping a sponge into vinegar, gave it to him on a reed, that he might drink. Others said :

‘Let him alone; let us see whether Elijah will come to save him.’

But Jesus, having again cried out in a loud voice, yielded up his spirit. The veil of the temple was torn from the top to the bottom, the earth shook, and the rocks were cloven, graves were opened, and many of the saints who had died were brought to life, and after the resurrection of Jesus went to the holy city and showed themselves to many persons. The officer and those who were with him, watching Jesus, were terrified when they felt the earthquake and saw the other wonders, and said:

‘Truly this was the Son of God.’

At some distance a number of women stood watching,

having followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of James and John.

When evening arrived, a disciple of Jesus, Joseph of Arimathæa, who was a rich man, went to Pilate and begged the body of Jesus. Pilate gave orders for the body to be given to him : Joseph wrapped it in a clean linen cloth, and laid it in his own tomb, which was hewn out of a rock : he then rolled a large stone to the door of the tomb and departed, leaving Mary Magdalene and Mary the mother of James and Joses sitting by the sepulchre.

The following day, which was the day after Preparation-day, the priests and Pharisees came to Pilate and said :

‘Sir, we remember that that deceiver said, before he was crucified, “After three days I will rise again.” Give orders therefore, that the sepulchre be made secure until the third day, lest his disciples steal the body by night and say : “He is risen from the dead ;”—so would the last error be worse than the first.’

‘You have a guard,’ replied Pilate, ‘go, and make it as secure as you can.’

Upon this they went and made the sepulchre secure, sealing the stone and placing a guard over it.

CHAPTER XXVIII.

IN the early dawn of the Sunday morning, when the two Marys went to visit the sepulchre, there was a great earthquake, and the Lord’s messenger descended from

heaven, and after rolling the stone from the door, sat down upon it. His countenance was like lightning, and his clothing white like snow; and the keepers became like dead men with fear. But to the women he said:

‘Have no fear; for I know that you seek Jesus who was crucified. He is not here, he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead: he is gone before you into Galilee, and there shall you see him.’

The women hastened from the sepulchre with fear and great joy, and ran to carry the news to the disciples. As they went, Jesus met them and said: ‘All hail!’ and they clasped his feet and worshipped him.

‘Be not afraid,’ he said, ‘go and tell my brothers to go to Galilee; they shall see me there.’

While they were going, some of the guard went to the city and related to the priests the events of the morning. The priests, having consulted with the elders, gave a large sum of money to the soldiers, saying:

‘Say that his disciples came by night and stole the body while you were asleep; and if the governor hears of this, we will use our influence with him to secure you from punishment.’

The soldiers agreed, and took the money; thus this report is current among the Jews to this day. The eleven disciples went to Galilee, and assembled at a mountain appointed by Jesus. And when he appeared they worshipped him, but some of them doubted.

Jesus said to them:

‘All power in heaven and earth is given to me. Therefore go you and teach all nations, baptizing them

in the name of the Father, the Son, and the Holy Spirit ;
teaching them to observe all the commands which I
have given you. I am with you always, even to the end
of the world.'

The Gospel according to Mark.

THE beginning of the good news of Jesus Christ, the son of God, as it is written in the prophets :

‘Behold I send my messenger before your face, who shall prepare your way. The voice of one crying in the wilderness : “Prepare the way of the Lord, make his paths straight.”’

John baptized in the wilderness, and preached the baptism of repentance for the remission of sins ; and all the inhabitants of Jerusalem and Jordan went out to him, and confessing their sins, were baptized by him in the Jordan. John wore clothing of camel’s hair, and a leather girdle round his loins ; he fed on locusts and the honey of wild bees. When preaching, he said :

‘I shall be followed by one mightier than myself, one whose shoes I am not worthy to unloose. I have indeed baptized you with water, but he will baptize you with the Holy Spirit.’

Jesus came from Nazareth in Galilee, and was baptized by John in the Jordan ; as he left the water he saw the heavens open, and the Spirit descending upon him like a dove. A voice from heaven uttered the words :

‘*Thou art my beloved Son, in whom I am well pleased.*’

Immediately after this, Jesus was impelled by the spirit to retire to the wilderness : and there was for forty

days tempted by Satan, and was with the wild beasts ; but angels ministered to him. After John was imprisoned, Jesus entered Galilee, preaching the gospel of the kingdom of God, and saying :

‘The time has arrived, and the kingdom of God is at hand : repent, and believe the gospel.’

Walking by the lake of Galilee, he saw two brothers, Simon and Andrew, who were fishermen, and were casting a net into the water.

‘Come with me,’ said Jesus, ‘and you shall become fishers of men.’

The brothers left their nets and followed him. Going a little further, he saw James and John, sons of Zebedee, mending nets in their boat. He called them, and they followed him, leaving their father and the hired servants in the boat. They went to Capernaum : and Jesus at once entered the synagogue and taught on the Sabbath day. His doctrine caused astonishment, for he taught as one having authority, and not as the teachers.

In the synagogue was a man possessed by an unclean spirit, who cried out :

‘Let us alone ; what have we to do with you, Jesus of Nazareth ? I know who you are, the Holy One of God.’

‘Be silent,’ commanded Jesus, ‘and come out of the man.’

The unclean spirit, after tearing the man, and crying out in a loud voice, left him.

There was much astonishment at this display of power, and the people said one to another :

‘What is this ? What new learning is this ? for his authority is sufficient to expel evil spirits.’

His fame soon spread throughout the region of Galilee.

Coming out of the synagogue, they entered with James

and John the house of Simon and Andrew. Simon's mother-in-law was ill with a fever, and Jesus was at once told of it; whereupon he went to her and raised her by the hand: the fever immediately left her, and she entertained them.

At sunset, all who were diseased and possessed with devils were brought to him, and all the people of the town were gathered round the door. He healed many who were suffering with various diseases, and expelled many devils; the devils were not permitted to speak, because they knew him.

Very early in the morning he rose, left the house, and went to a lonely place to pray. Simon and his companions following, found him praying, and said to him:

‘Every one is looking for you.’

He replied:

‘Let us go to the adjoining towns, that I may preach there also; I came out for that purpose.’

And throughout the province of Galilee, he preached and expelled devils from those possessed.

A leper came to Jesus, and kneeling before him besought his aid, saying:

‘If you will, you can make me clean.’

Jesus, pitying the man, touched him with his hand, and said:

‘I will: be clean.’

The leprosy immediately disappeared from the man's flesh, and he became clean. Sending him away, Jesus strictly charged him:

‘Say nothing of this to any man, but go, show yourself to the priest, and make your thank-offering to him as a testimony, according to the command of Moses.’

But the man so spread the news of his recovery that Jesus could no more enter the town openly, but remained

in lonely places, and thither came to him people from every quarter.

CHAPTER II.

AFTER some days, Jesus again entered Capernaum, and the news spread that he was in the house ; whereupon the people assembled in such numbers that the house would not contain them, nor was there room about the door ; and he preached the word to them.

A palsy-stricken man was brought by four of his friends, who found it impossible to get near to Jesus for the crowd ; whereupon they uncovered the roof of the house, and let down the bed with the sick man on it, to the feet of Jesus. He seeing their faith in him, said :

‘ My son, your sins are forgiven you.’

At this certain teachers of the law who were present began to ask themselves :

‘ Why does this man speak blasphemy ? who but God can forgive sin ? ’

But Jesus, reading their thoughts, replied :

‘ Which is the easier, to say to a palsied man : “ Your sins are forgiven you,” or “ Rise, take up your bed and walk ? ” But, that you may know that the Son of Man has power on earth to forgive sins — here he addressed the sick man — ‘ Rise, take your bed, and go home.’

The sick man rose, and taking his bed, walked away in the sight of all the people, who were amazed, and gave glory to God, saying :

‘ We never saw anything like this before.’

Jesus next went to the lake-side, and there taught the many people who gathered round him.

Passing thence, he saw Levi, the son of Alphæus, sitting receiving taxes, and said to him :

‘Follow me.’

Levi arose and followed.

Jesus sat at home, eating with his disciples and many tax-collectors and wicked persons who had followed him ; seeing this, the Pharisees and teachers said to the disciples :

‘How comes it that he eats and drinks with such people?’

Jesus, hearing of it, said to them :

‘It is those who are sick that need a doctor, not those who are well. I came not to call the good, but to call the wicked to repent.’

The Pharisees and the disciples of John were fasting, and asked :

‘Why do not your disciples fast as we do?’

‘Can the children of the bride-chamber fast,’ replied Jesus, ‘while the bridegroom is with them?’ They cannot fast as long as they have him ; but the day will come when he will be taken from them, and then they will fast. No man mends an old garment with new cloth, because by doing so the fault is made more conspicuous ; and no one puts new wine into old skins, else the skins would burst and both they and the wine be lost ; but new wine is put into new skins.’

Passing through the cornfields with his disciples on the Sabbath day, the disciples plucked the ears of corn, upon which the Pharisees said to Jesus :

‘See : why do they do that which is unlawful on the Sabbath day?’

‘Have you never read what David did when he was hungry,’ he replied, ‘he and his companions? How, in the days of the high-priest Abiathar, he went into the house of God and ate the showbread, and gave some to his companions, which it is unlawful for any but the priests to eat?’

‘The Sabbath day,’ he continued, ‘was made for man, not man for the Sabbath; therefore the Son of Man is also Lord of the Sabbath.’

CHAPTER III.

ENTERING the synagogue, Jesus found there a man having a withered hand; they wishing to accuse him, watched to see whether he would heal the man on the Sabbath. Addressing him, Jesus said:

‘Come here.’

Then, turning to the others, he asked:

‘Is it lawful to do good or to do evil on the Sabbath, —to save life or to kill?’

There was no reply.

He looked round them angrily, being grieved with the hardness of their hearts. Then to the man, he said:

‘Stretch out your hand.’

The man obeyed, and his hand was restored to health. The Pharisees then went and consulted with the Herodians, to devise means to destroy Jesus. But Jesus retired to the lake side with his disciples, and was followed thither by a great number of people from Galilee, from Judæa, Jerusalem, Idumæa, and from beyond the Jordan; from Tyre, and Sidon many also came, having heard of his great deeds. He there asked his

disciples to provide a boat for him, in case he should be too much thronged by the people ; for he had healed many, wherefore those who were diseased pressed round to touch him. Unclean spirits too, seeing him, fell down at his feet, crying : 'You are the Son of God.' But he commanded them not to make him known.

He next ascended a mountain, and called certain of his disciples to him. Out of these he selected twelve to be with him, and whom he might send out to preach, to have power to heal the sick, and to cast out devils. He gave to Simon the surname of Peter, and to James and John, the sons of Zebedee, the surname of Boanerges, which means 'Sons of thunder.' The rest were Andrew, Philip, Bartholomew, Matthew, Thomas, James, son of Alphæus, Thaddeus, Simon the Canaanite, and Judas Iscariot who betrayed him. These went with him into a house, but they were so crowded by the multitude who followed, that they were unable even to eat bread. The friends of Jesus, hearing of this, went to secure him, for they said :

'He is beside himself.'

The teachers of the law who had come from Jerusalem said :

'He is possessed by Beelzebub, and he expels devils by the prince of devils.'

Jesus called them to him, and speaking to them in parables, said :

'How can Satan expel Satan? If a house or a kingdom be divided against itself, that kingdom or house cannot stand; and if Satan rise up against himself and be divided, he cannot stand, but must come to an end. No man can enter and rob the house of a strong man unless he first secure the strong man: then he may steal his goods. Truly, I tell you that all sins and blasphemies

which men may commit shall be forgiven ; but he who shall blaspheme against the Holy Ghost shall never be forgiven, but is in danger of eternal damnation.'

This he said, because they accused him of being possessed by an unclean spirit.

His mother and brothers now arrived, and standing outside sent word to him to come to them. Those who sat round him told him :

'See :' said they, 'your mother and your brothers are outside, looking for you.'

'Who is my mother, and who are my brothers?' he replied. Then, surveying those who surrounded him, he added :

'Here are my mother and my brothers! For whoever will do the will of God, the same is my brother, my sister and my mother.'



CHAPTER IV.

AGAIN Jesus began to teach by the lake-side, and the people were so numerous that he entered a boat and preached from thence, teaching them many things in parables.

'Listen !' said he. 'A sower went out to sow. Some of the seed fell by the way side, and was taken by the birds. Other fell upon stony ground, where, because there was not much soil, it immediately sprang up, and being scorched by the sun, it withered away because it had no root. Other seed fell among thorns, and the thorns growing up, choked the seedlings and they bore no fruit. But some fell upon good ground, and growing up yielded fruit, thirty, sixty, and a hundred-fold. He who has ears, let him hear.'

Afterwards, being alone, those who were with him asked him to explain the parable. He replied :

‘ It is given to you to know the mystery of God’s kingdom, but to those who are without, all things are done in parables, in order that they may see and not perceive, and hear and not understand ; lest at any time they should be turned, and have their sins forgiven. Do you not understand the parable ? How then shall you understand all parables ?

‘ The sower sows the word. Some are by the wayside where the word is sown, but when they have heard, Satan immediately comes and takes the word out of their hearts. Others are like the seed sown on stony ground ; they hear the word and receive it gladly, but having no root they endure but for a time, for when trouble or persecution come through the word, they fall. Like the seed sown among thorns are those who hear the word, and worldly cares, the deceitfulness of riches, and the desire of other things, choke the word in their hearts, and it bears no fruit.

‘ But like the seed sown on good ground are those who hear and receive the word, and bring forth fruit in abundance.

‘ Is a candle brought to be put under a measure or a bed ? ’ he continued, ‘ and not to be set upon a candle-stick ? There is nothing hid which shall not be made plain ; nor any secret thing which shall not be revealed. If any man has ears, let him hear.’ Be careful of what you hear : as you measure to others so shall it be measured to you ; and more shall be given to you who hear. For more shall be given to him who has much, and from him who has little shall be taken even the little he has.

‘ The kingdom of God is like a man who sows seed

on the ground, and then sleeps and rises, night and day, until the seed springs up, he knows not how. For the earth brings forth fruit of itself ; first the blade, then the ear, and then the corn ; and when the grain is ready the man puts in the sickle, for the harvest is come.

‘To what shall we liken the kingdom of God ? It is like a mustard seed, which is the least of all seeds, and yet, when it is grown becomes greater than all herbs, and sends forth such branches that the birds may find shelter under it.’

With many such parables as these, Jesus taught the word to those who were able to hear it, and spoke to them only in parables. But when they were alone, he explained all things to his disciples.

The same day, when evening came he said to them :

‘Let us cross over to the other side.’

Having dismissed the people, the disciples took him just as he was, in the boat, and several other boats accompanied them across the lake. But a great storm arose, and the waves washed over the boat and filled it with water. He was asleep at the stern end of the vessel, and they woke him, saying :

‘Master, is it nothing to you that we perish ?’

He rose, rebuked the wind, and said to the sea :

‘Peace, be still.’

The wind ceased, and a great calm succeeded. Turning to the disciples he asked :

‘Why are you so fearful ? How is it that you have no faith ?’

They were awed, and said among themselves :

‘What kind of man is this, that even the wind and the waves obey him ?’

CHAPTER V.

JESUS and his disciples landed in the country of the Gadarenes, and were immediately met by a man possessed of an unclean spirit. This man came from the tombs, where he lived; he had been often bound with chains and fetters, and had broken loose. No man could tame him, and always by night and day he was among the mountains and in the tombs, crying and cutting himself with stones. But seeing Jesus from a distance, he ran and worshipped him, crying with a loud voice and saying :

‘ What have I to do with you, Jesus, Son of the most high God? I adjure you by God that you torment me not.’

‘ What is your name?’ asked Jesus.

‘ Legion,’ was the reply, ‘ for we are many.’

Near the mountains a herd of swine, numbering about two thousand, was feeding ; and the devils begged that they should not be sent out of the country, but should be permitted to enter the swine.

‘ Send us to the swine, that we may possess them,’ they implored.

Jesus gave permission, and the spirits leaving the man, entered the swine, who ran violently down a steep place into the lake, and were there drowned. The swine-herds fled, and told in the city and country what had befallen their swine ; whereupon the people came out to see. When they came to Jesus and saw the demoniac sitting clothed, and in his right mind, they were afraid ; and being informed by those present of the action of Jesus, they entreated him to leave their country.

Returning to the boat, the man whom he had released

from the evil spirit begged to accompany him, but Jesus refused him, saying :

‘ Go home to your friends and tell them what great things the Lord has done for you, and how he has had compassion on you.’

The man departed, and began to announce in Decapolis the great things that Jesus had done for him, and all men were astonished.

When Jesus again arrived on the other side of the lake, many people gathered round him on the shore. Among them was Jairus, one of the rulers of the synagogue, who fell at his feet with an urgent request.

‘ My little daughter is at the point of death,’ said he : ‘ I implore you, come and lay your hands upon her, that she may be healed and live.’

Jesus went with him, and the people followed, thronging him. Among the crowd was a woman who had suffered from an issue of blood for twelve years ; she had suffered much under many physicians, upon whom she had spent all her money, and who had done her more harm than good. When she heard of Jesus, she said : ‘ If I can but touch his clothing, I shall be cured.’ In this belief, she followed him in the crowd, and touched his garment ; the issue was immediately stopped, and she felt that the disease was expelled from her body.

But Jesus, knowing that power had passed from his body, turned round and asked :

‘ Who touched my clothes ? ’

The disciples replied :

‘ You see the people crowding round you, and yet do you ask who touched your clothes ? ’

He looked round to find the person who had drawn virtue from him, and the woman, knowing what had

happened to her fell down before him, fearful and trembling, and told him the truth.

‘ Daughter,’ said he to her, ‘ your faith has made you whole ; go in peace, and be free from your complaint.’

Even as he spoke, messengers came from the house of Jairus saying :

‘ Your daughter is dead, why trouble the Master any further ? ’ Jesus, hearing the message, said to Jairus.

‘ Have no fear, only believe.’

He allowed nobody to accompany him except Peter, James, and John, and when he came to the house, and saw the tumult and those who were weeping and mourning, he said :

‘ Why do you distress yourselves and weep ? The girl is not dead but sleeping.’

They laughed scornfully. But he, dismissing them from the house, went with the father and mother and the three disciples, into the room where the girl lay. Taking her by the hand, he said :

‘ Maiden, I bid you rise.’

She immediately rose and walked, for she was twelve years of age ; and the witnesses were greatly astonished. But Jesus charged them not to tell any man ; and instructed the parents to give the girl something to eat.



CHAPTER VI.

JESUS, followed by his disciples, next returned to his own country, and on the Sabbath began to teach in the synagogue. Many who heard him were astonished and said :

‘From whence has the man this knowledge? How has he acquired such wisdom? and by what means are such mighty works done by his hands? Is not this Mary’s son, the carpenter, the brother of James, Joses, Juda, and Simon, and are not his sisters among us?’ And they were indignant with him. Jesus replied to them :

‘A prophet is not without honour, save in his own country, and among his own family and relations.’ He laid his hands upon a few sick persons and healed them, but could perform no other great work there; he was greatly surprised at their unbelief, and went through the adjacent villages teaching.

Calling to him the twelve disciples, he began to send them forth, two together, giving them power over unclean spirits. He commanded them to make no provision for their journey except a staff; to take no bread, no wallet, no money in their purses; to have but one coat, and for shoes to wear sandals.

‘In whatever place you enter a house,’ said he, ‘remain there until you leave that place. And whenever you are not received, or are refused a hearing, shake the dust from your feet when you leave, for a witness against them. I tell you that in the day of judgment, it shall be better for Sodom and Gomorrah than for that town.’

The disciples departing, urged men to repent, expelled many devils, and poured oil upon many sick persons and healed them.

The fame of Jesus being spread abroad, King Herod heard of him and said he must be John the Baptist,

risen from the dead, and therefore mighty works were manifested in him.

Others said that he was Elijah, and others again that he was a prophet, like the prophets of old ; but Herod said :

‘It is John, whom I beheaded, he is risen from the dead.’ For John had been executed by Herod under the following circumstances. Herod had taken to himself Herodias, the wife of his brother Philip, and John had denounced the union as unlawful. Herodias was therefore incensed against John, and induced Herod to arrest and imprison him. She would have killed him had it been in her power, but Herod feared John and kept him in safety, knowing him to be a good and upright man : moreover he found pleasure in hearing him, although John’s teaching caused him much perplexity.

But upon Herod’s birthday, he gave a banquet to his lords and captains and the chief men of Galilee ; and at this banquet the daughter of Herodias pleased him so much by her dancing, that he said to her :

‘Ask whatever you will of me, and I will give it to you ;’ and again bound himself by an oath to grant her request even to the value of half his kingdom.

She consulted her mother, and acting under her direction, replied to Herod :

‘My desire is that you will give me at once, the head of John the Baptist, in a dish.’

Herod was deeply grieved ; yet because of his oath and the witnesses of his promise, he would not refuse the request. He therefore sent a soldier to execute John in prison, and the head was brought and presented to the daughter of Herodias, who delivered it to her mother.

John's disciples, hearing of his death, came for the body and laid it in a tomb.

The apostles returned to Jesus, and reported to him the things which they had taught and performed, and he said to them :

'Come, let us go to an unsought place, where you may rest for a while.'

This he said, because the constant passing to and fro of the people left them no leisure even to eat. They therefore went by boat to a lonely place, but the people saw their departure, and many who knew them followed on foot from all the towns, and came up with them.

Jesus, seeing so many people, felt concerned for them as for sheep having no shepherd, and he taught them many things. When evening approached, the disciples came to him, saying :

'This is an uninhabited place, and the day is almost gone; dismiss the people, that they may go and buy food in the nearest villages, for they have nothing to eat.'

Jesus replied :

'Give them something to eat.'

'Shall we go and buy six or seven pounds worth of bread to feed them?' asked the disciples.

'How many loaves have you?' inquired Jesus.

They ascertained, and brought word :

'Five loaves, and two small fish.'

Jesus directed the people to sit down in parties upon the green grass, and they obeyed, separating themselves into companies of a hundred or fifty. He then took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, gave them to his disciples to distribute, and also divided the fish among all the

people, who ate and were filled. The remaining fragments of bread and fish were then collected, and filled twelve baskets ; and those who had eaten numbered about five thousand men.

Jesus next directed his disciples to cross the lake to Bethsaida, while he dismissed the people ; this being done, he ascended a mountain to pray.

When evening arrived, he was on land alone and saw the disciples toiling with their boat in the middle of the lake, for the wind was adverse. About three o'clock in the morning, he went to them, walking on the water, and would have passed them. But they, seeing him walk upon the water were frightened, supposing him to be a spirit, until he spoke to them, saying :

‘Be of good cheer : it is I ; have no fear.’

He entered the boat and the wind ceased. Thereupon the disciples were amazed, and forgot to consider the miracle of the loaves, through the hardness of their hearts.

They landed in Gennesaret and moored the boat. The people knew Jesus, and forthwith began to bring to him on their beds all who were sick ; and wherever he went, in village, town or country, the sick were brought into the market place, and he was implored to let them touch even the edge of his garment, and all who touched him were healed.

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CHAPTER VII.

THERE came to Jesus some Pharisees, and with them certain lawyers from Jerusalem, and seeing the disciples eat bread with unwashed hands, they found fault there.

with. For the Pharisees, and indeed all the Jews, do not eat until they have washed their hands, according to the traditional usage. When they come from market, they wash before they eat, and they have many other similar usages, such as the washing of cups, pots, tables, and vessels of brass. The Pharisees and lawyers said to Jesus :

‘Why do not your disciples follow the traditional custom, but eat bread with unwashed hands?’

He replied :

‘Well has Isaiah prophesied of you hypocrites: “This people honours me with their lips, but their heart is far from me. But in vain do they worship me, teaching as doctrine the commandments of men.” For, laying aside the commands of God, you follow the precepts of men as to the washing of pots and cups, and other ceremonies.

‘You completely reject God’s commandments,’ he continued, ‘that you may keep your own traditions. For Moses said : “Honour your father and mother,” and “He who curses father or mother, let him die the death;” but you say, “If a man, having anything by which his parent might benefit, shall say, ‘It is Corban’ (that is to say, a gift to God), henceforth he shall not be compelled to do anything for his parents,” thus making God’s words of no effect by your tradition ; and many such things you do.’

Then, calling the people to him, he continued :

‘Listen to me, all of you, and understand. There is nothing which can enter a man from without and defile him, but he is defiled by those things which proceed from him. If any man have ears, let him hear.’

When he had left the people, and returned to the house, the disciples asked him to explain the parable.

‘Are you also without understanding?’ he asked. ‘Do you not perceive that whatever enters a man from without cannot defile him, because it goes not into his heart, but into his stomach, and passes away. But the man is defiled by that which proceeds from him; for from the heart within proceed evil thoughts, adulteries, murders, thefts, covetings, wickedness, deceit, lasciviousness, pride, and foolishness; all these evil things come from within, and defile the man.’

From thence Jesus went to the borders of Tyre and Sidon. There he entered a house, and wished to be private, but he could not be concealed. A Greek woman of Syro-Phoenician race, having a daughter possessed by an unclean spirit, heard of him, and came and fell at his feet, begging him to expel the spirit. Jesus said to her:

‘Let the children be first fed: for it is not meet to take their bread and give it to the dogs.’

‘Yes, Lord,’ replied the woman, ‘yet the dogs under the table eat the children’s crumbs.’

‘For that speech,’ returned Jesus, ‘go your way; the spirit is gone out of your daughter.’

The woman returning to her home, found her daughter laid upon the bed, and the unclean spirit departed from her.

Leaving the Syrian country, Jesus returned through Sidon and the borders of Decapolis to the lake of Galilee. Here was brought to him a man deaf and with an impediment in his speech; and those who brought him besought Jesus to lay his hand upon him. Jesus, taking the man aside, put his fingers in his ears, spat and touched his tongue; then, looking up to heaven, he sighed, and said to the man:

‘Ephphatha! (that is: ‘Be opened.’)

Immediately, the man’s ears were opened, and his

tongue was loosened, and he spoke plainly. Jesus charged the people to tell no man of it: but the more he charged them the more they spread the news abroad; being greatly astonished and saying:

‘He has done all things well: he makes the deaf hear and the dumb speak.’

CHAPTER VIII.

IN those days, there being a great multitude of people. Jesus called his disciples, and said to them: ‘I am concerned for the people, because they have now been with me three days, and have nothing to eat. If I send them home fasting, they will faint by the way, for some of them come from afar.’

‘How can a man provide bread for these men in the wilderness?’ asked the disciples.

‘How many loaves have you?’ inquired Jesus.

‘Seven,’ was the reply.

He directed the people to sit down on the ground, and taking the loaves, gave thanks, broke the bread and gave it to the disciples, who distributed it among the people. There were also a few small fish, and these too he blessed and distributed. The people numbered about four thousand, and they were all fed and had enough; after which seven baskets-full of fragments were collected. Jesus then dismissed them to their homes, and with his disciples went by boat to Dalmanutha.

The Pharisees, in order to try him, began to ask questions, demanding from him a sign from heaven. Jesus, with a deep sigh, replied:

‘Why does this generation require a sign? Truly, I say to you that no sign shall be given to it.’

Thus saying, he left them and again proceeded to cross the lake.

While crossing, he said to his disciples :

‘Be careful to avoid the leaven of the Pharisees and of Herod.’

Now, the disciples had forgotten to bring bread, and there was only one loaf in the vessel. Not understanding the remark of Jesus, they said among themselves :

‘It is because we have no bread.’

When Jesus perceived them, he said :

‘Why are you disturbed because you have no bread? Cannot you yet see, or understand, or are your hearts yet hardened? Cannot you see with your eyes, hear with your ears, or has your memory failed? When I divided the five loaves among the five thousand, how many baskets did you fill with the fragments?’

‘Twelve,’ replied the disciples.

‘And when four thousand were fed with seven loaves, how many baskets of fragments remained?’

‘Seven,’ they again replied.

‘Why do you not then understand?’ asked Jesus.

At Bethsaida a blind man was brought, and Jesus was besought to touch him. Taking him by the hand, Jesus led him out of the town, and having spat on his eyes and placed his hands upon him, inquired if he could see anything. The man looked up and said :

‘I see men as trees walking.’

Again Jesus placed his hands upon the man’s eyes, and made him look up; after which his sight was restored, and he saw clearly. Dismissing him to his home, Jesus said :

‘Do not enter the village, or speak of this to any of the villagers.’

On the way to the villages of Cæsarea Philippi, Jesus asked his disciples :

‘Whom do men say that I am?’

They replied :

‘Some say John the Baptist, others Elijah, and others again, one of the prophets.’

‘But who do you say that I am?’ he then asked.

‘You are the Christ,’ replied Peter.

Jesus forbade them to tell any man of him, and began to tell them that the Son of Man must endure much suffering, must be rejected by the elders, the priests and the lawyers, must be killed and rise again on the third day. This he spoke openly, and Peter, taking him aside, began to rebuke him. But Jesus, turning to the others, rebuked Peter, saying :

‘Get behind me, Satan; for you regard the works of men and not those of God.’

When he had gathered the people round him, he said to them :

‘Whoever will come after me, let him deny himself, and follow me, bearing his cross. For whoever avoids death shall lose his life; but he shall gain life who loses it for my sake and the gospel’s. For what benefit is it to a man, if he gains the whole world and loses his life? or for what shall a man barter his life? Whoever, therefore, shall be ashamed of me and my words in this adulterous and sinful age, of him shall the Son of Man be ashamed when he comes in his Father’s glory, with his holy angels.’

CHAPTER IX.

‘TRULY,’ said Jesus, ‘I tell you, that there are some standing here, who shall not die until they have seen the kingdom of God come with power.’

Six days afterwards he ascended a high mountain with Peter, James, and John, and was there transfigured before them ; his garments shone with such a whiteness as could not be produced by any earthly fuller. Elijah and Moses came and talked to Jesus, whereupon the disciples were frightened, and Peter, hardly knowing what he was saying, exclaimed :

‘Master, it is good for us to be here ; let us erect three tents, one each for you, Moses, and Elijah.’

Then, out of a cloud which overshadowed them, a voice was heard, saying :

‘*This is my beloved son ; hear him.*’

Looking round, they saw nobody but themselves and Jesus ; and as they descended the mountain, he enjoined them to keep secret the things they had seen, until he had risen from the dead. But they pondered over that expression, questioning one another what he meant by rising from the dead.

‘Why do the lawyers say,’ they enquired, ‘that Elijah must first come ?’

‘Elijah must come first,’ he replied, ‘and restore all things ; and is it not written of the Son of Man that he must endure much suffering and be despised ? But Elijah is already come, and they have dealt with him as they thought fit, according as it was prophesied of him.’

As they approached the other disciples, a crowd of people was seen to be with them, among whom were lawyers, questioning them. When the people perceived

Jesus, they were surprised, and running to meet him, saluted him. Jesus asked the lawyers :

‘What are you asking them?’

One of the people replied :

‘Master, I have brought to you my son, who has a dumb spirit ; and whenever the spirit takes him, he tears him and causes him to foam and to gnash his teeth, and to pine away. I begged your disciples to cast him out, but they could not.’

‘Oh faithless generation !’ exclaimed Jesus ; ‘how long shall I be with you ? Bring him to me.’

They brought him to Jesus, and the spirit tore him, and he fell upon the ground and writhed, foaming at the mouth. Jesus asked the father :

‘How long has he suffered like this ?’

‘Since childhood :’ replied the parent ; ‘often the spirit throws him into the fire and into water, to destroy him ; if you can do anything, have pity upon us and help us.’

‘Can you believe ?’ asked Jesus. ‘All things are possible with faith.’

‘Lord !’ cried the father, in tears, ‘I believe ; help me to believe.’

Jesus, seeing the people crowd together, rebuked the foul spirit :

‘Deaf and dumb spirit,’ he commanded, ‘come out of him, and molest him no more.’

The spirit cried out, and as he left the youth, tore him so dreadfully that he lay as if dead, many people saying : ‘He is dead.’

But Jesus lifted him by the hand, and he arose.

When they entered the house the disciples asked Jesus privately, ‘Why could not we expel the spirit ?’

‘That kind of spirit,’ replied Jesus, ‘is only to be expelled by prayer and fasting.’

They passed from thence, and went through Galilee secretly, for he said to his disciples:

‘The Son of Man is delivered into men’s hands to be killed ; and after being killed, he shall rise again the third day.’

They did not understand this, but were afraid to ask him for an explanation.

On arriving at the house in Capernaum, he asked them :

‘What was it that you were disputing about on the way?’

They made no reply ; for they had been disputing who should be greatest among them.

Sitting down, he called the twelve, and said :

‘If any man desire to be first, he shall be the last, and the servant of all.’

He then placed a child in the midst of them, and taking him in his arms, said :

‘Whoever shall receive a child like this in my name, receives me ; and he who receives me, receives him who sent me.’

‘Master,’ said John, ‘we saw a man casting out devils in your name, and we forbade him, because he was not one of us.’

‘Forbid him not,’ replied Jesus, ‘for there is no man who can work a miracle in my name, that shall soon speak evil of me. He who is not against us is on our side. Whoever shall give you a cup of water to drink in my name, because you are Christ’s, shall not lose his reward. And whoever shall mislead one of these little ones who believe in me, it were better for him to have been thrown into the sea with a millstone round his neck.

‘If your hand work evil, cut it off : it is better to live

maimed than with two hands to be cast into the unquenchable fire of hell. If your foot lead you astray, cut it off : it is better to live lame than with two feet to walk into the unquenchable fire of hell. And if your eye deceive you, pluck it out ; it is better to see God's kingdom with one eye, than with two to behold the unquenchable fires of hell, where the deathless serpent abides.

Every one shall be salted with fire. Salt is good : but if the salt lose its nature, how shall it regain it ? Have salt in yourselves, and be at peace with one another.

CHAPTER X.

LEAVING Capernaum, Jesus went to visit the borders of Judæa and the country beyond the Jordan ; and taught the people who resorted to him as usual. Pharisees came to him also, and wishing to induce him to contradict the law, asked :

‘ Is it lawful for a man to put away his wife ? ’

‘ What did Moses command ? ’ inquired Jesus.

‘ Moses permitted wives to be put away by a written divorce,’ they replied.

‘ It was on account of your hard hearts that Moses wrote this precept,’ said Jesus. ‘ But from the creation God made them male and female, therefore shall a man leave his father and mother, and cleave to his wife ; and they cease to be two, and become one flesh. Let no man then put asunder what God has joined together.’

In the house, his disciples again questioned him upon the same subject.

‘If any man,’ said he, ‘put away his wife and marry another, he commits adultery ; and if a divorced woman marry another man, she becomes an adulteress.’

There were brought to him young children that he might touch them, but the disciples rebuked those who brought them. Jesus, hearing of this, was much displeased, and said :

‘Let the little children come to me, and forbid them not ; for of such is the kingdom of God. And whoever shall not receive the kingdom of God as a little child, shall not enter therein.’

He then laid his hands upon the children, and took them in his arms and blessed them.

Going from thence, a young man came running, and kneeled before him, asking :

‘Good master, what shall I do to inherit the eternal life ?’

‘Why do you call me good ?’ asked Jesus ; ‘there is none good but one, even God. You know the commandments: “Do not commit adultery ; do not kill ; do not steal ; do not lie ; do not cheat ; honour father and mother.”’

‘Master,’ returned the young man, ‘all these things I have observed from my youth.’

Jesus, regarding him with affection, said :

‘One thing you lack. Go home, sell all that you have, and give to the poor ; so shall you have wealth in heaven. Come, take up the cross and follow me.’

Sad and sorrowful the young man went away, for he was very rich.

Jesus watched his departure, and turning to his disciples, said :

‘How hard it is for the rich to enter the kingdom of God !’

This astonished the disciples, and Jesus repeated :

‘ Children, how hard it is for those who trust in riches to enter God’s kingdom ! It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.’

The astonished disciples said to themselves :

‘ Who then can be saved ? ’

Jesus, looking upon them, replied :

‘ It is impossible with men, but not with God, for with him all things are possible.’

Peter then spoke.

‘ We have left everything,’ said he, ‘ and followed you.’

‘ I tell you,’ said Jesus, ‘ that there is no man who has left house, or parents, or children, or relations, or lands for my sake and the gospel’s, but shall receive these with persecutions a hundredfold on earth, and in the world to come, eternal life. But many who are first shall be last, and the last first.’

Jesus now led the way to Jerusalem, and the disciples followed, although astonished and dismayed. Again the twelve were told by him of the coming events.

‘ We are going to Jerusalem,’ said he, ‘ and I shall be delivered up to the priests and lawyers, by whom I shall be condemned to death, and given up to the Romans. And they shall mock and beat me, spit upon me and execute me ; and I shall rise again on the third day.’

James and John, the sons of Zebedee, came to him saying :

‘ Master, we beg you to grant our request, whatever it may be.’

‘ What would you have ? ’ asked Jesus.

‘ Grant to us,’ said they, ‘ that in your glory, one of us may sit at your right hand, and one at your left.’

‘You know not what you ask,’ said he ; ‘can you drink of my cup, or share my baptism?’

‘We can,’ replied the brothers.

‘You shall indeed drink of my cup and share my baptism,’ said Jesus, ‘but to sit upon my right or left hand is not mine to give : it shall be given to them for whom it is prepared.’

The other ten disciples, hearing of this request, were much displeased with James and John ; but Jesus called them to him and said :

‘You know that among the Romans, the rulers are masters of the people, and the great men enforce obedience from their inferiors ; but it must not be thus with you ; whoever will be great among you, let him minister to you, and whoever will be chief among you, let him be the best servant. For the Son of Man came not to be ministered to, but to minister, and to give his life to ransom many.’

They came to Jericho ; and as they were leaving that town with a great number of people, Bartimæus, a blind man, son of Timæus, sat begging by the roadside. When he heard that Jesus of Nazareth was coming, he began to cry out :

‘Jesus, son of David, have mercy on me.’

He was told to be silent by many of the people, but he cried out the more :

‘Son of David, have pity on me.’

Jesus stood still, and commanded Bartimæus to be brought to him. The messengers called him :

‘Comfort yourself ; rise, he calls you.’

‘What would you have me do for you ?’ asked Jesus.

‘Lord,’ said the blind man, ‘that I might receive my sight !’

‘Go,’ said Jesus, ‘your faith has made you whole.’

He immediately received his sight, and followed Jesus.

CHAPTER XI.

PROCEEDING towards Jerusalem, they came to Bethphage and Bethany at the Mount of Olives, and Jesus called two of the disciples to him.

‘Go into the next village,’ said he, ‘and as you enter it you will find an unbroken colt; loose and bring him here. If any man ask you for your authority, say to him, “The Lord has need of him,” and he will send the colt.’

The disciples went, and found the colt tied to a door in the open street. They were proceeding to unfasten him, when they were asked by some who stood by:

‘Why are you unfastening the colt?’

They replied as they had been instructed, and were allowed to take the colt to Jesus; they then saddled it with their garments, and Jesus seated himself thereon. Many of the people spread their garments upon the ground; others cut branches of trees and strewed them before him, and all the people before and behind cried:

‘Hosanna! Blessed is he who comes in the name of the Lord. The blessed kingdom comes, the kingdom of our father David. Hosanna in the highest!’

Thus Jesus entered Jerusalem, and remained there, looking round the city until evening, when he returned with the twelve disciples to Bethany. On the morrow, as he was returning to Jerusalem, he became hungry, and seeing a fig-tree in leaf in the distance, he approached it, hoping to find some fruit thereon. But he was disap-

pointed, the season not being come, and, addressing the tree, he said :

‘ No man shall ever eat fruit of you again.’

This was heard by the disciples.

Arrived at Jerusalem, Jesus went into the temple, and began to expel all those who were buying and selling ; he overturned the tables of the money-dealers and the seats of the dove-sellers, and would not permit any vessel to be carried through the temple.

‘ Is it not written,’ said he, ‘ “ My house shall be called a house of prayer for all nations ? ” but you have made it a resort of thieves.’

The lawyers and priests heard this, and studied means for destroying him, for they were alarmed by the astonishment of the people at his doctrine.

Again when evening arrived, Jesus left the city. Returning in the morning with the disciples, they found the fig tree withered down to the roots, and Peter, calling the attention of Jesus to it, said :

‘ Master, see ; the fig tree which you cursed is withered away.’

‘ Have faith in God,’ replied Jesus. ‘ For I tell you that whoever shall say to this mountain : “ Be removed and cast into the sea,” and shall not doubt in his heart, but believe that what he commands shall be done, it shall be done. Therefore I bid you, when you pray, believe that you have received the things you ask, and you shall have them.

‘ And when you pray, forgive those with whom you have disagreed, that your heavenly Father may also forgive your faults. But if you forgive not others, he will not forgive you.’

As he was walking in the temple at Jerusalem, the priests, lawyers and elders came to him and asked :

‘By what or whose authority are you acting?’

‘Let me also ask you a question,’ replied Jesus, ‘and if you answer me, I will make my authority known to you. The baptism of John, was it from heaven or from men?’

They consulted among themselves, reasoning, ‘If we say, “From heaven,” then he will ask why we did not believe him,’ and they feared to say ‘of men,’ because of the people, who all acknowledged John as a prophet. They therefore replied :

‘We cannot tell.’

‘Neither will I tell you by whose authority I do these things :’ returned Jesus.

CHAPTER XII.

Jesus then began to speak to them in parables.

‘A certain man,’ said he, ‘planted a vineyard, hedged it round, dug a place for the press, built a tower, let it out to tenants, and departed to a distant country. At quarter-day he sent his agent for the rent,* but the tenants refused to pay and ill-used the agent. Another agent was then sent, whom they pelted with stones, and wounded in the head, leaving him to return in a pitiable condition. A third agent was killed, and others were similarly treated. At last the landlord sent his dearly-loved only son, saying :

‘“They will respect him.”

‘But when the son arrived, the tenants said to one another :

* The rent appears to have been paid in produce.

“This is the heir: let us kill him, then the vineyard will be ours.”

‘So saying, they seized and murdered the son, and cast his body away.

‘What shall the landlord do then? He will come and destroy those tenants, and will set the vineyard to others.

‘Have you not read in the writings: “The stone which was rejected by the builders is become the chief corner stone. This was the Lord’s doing, and it is marvellous in our eyes’?’

The priests, lawyers, and elders wished to seize him, knowing that the parable was spoken against them; but they were afraid of the people, and therefore left him and went away. But they sent certain Pharisees and Herodians to inveigle him into seditious language. These, coming to him, said:

‘Master, we know your truth and fearlessness, and that you teach the true way of God without regard to the opinions or power of men. Therefore tell us, is it right to pay tribute to Cæsar or not? Shall we pay it or shall we refuse?’

Jesus, knowing their hypocrisy, replied:

‘Why are you so anxious to get me to commit myself? Bring me a penny.’

A penny was brought, and he continued:

‘Whose image and name is stamped upon this coin?’

‘Cæsar’s,’ was the reply.

‘Pay then to Cæsar the things which are Cæsar’s,’ returned Jesus, ‘and to God the things which are God’s.’

This answer astonished and silenced the questioners.

The Sadducees (who deny the resurrection of the dead) next came:

‘Master,’ said they, ‘Moses wrote, “If a man’s brother die, and leave a widow with no children, that man shall

take the widow, and beget children for his brother." Now, there were seven brothers, and the first died, leaving a childless widow. The second brother took her, and after his death, the third. All the others took her in succession, died, and left no issue; and at last the woman herself died. When they rise, therefore, at the resurrection, whose wife will she be?—for they all had her.'

Jesus replied :

'Is not the reason of your error that you know neither the Scriptures nor the power of God? For at the rising of the dead there is no marrying nor being married, but all are as the angels of heaven. But as regards the rising of the dead, have you not read in the book of Moses, how God spoke to him in the bush, saying, "I am the God of Abraham, Isaac, and Jacob?" He is not the God of the dead, but of the living: therein lies your great error.'

One of the lawyers, having heard the conversation, perceived that the Sadducees were well answered, and asked Jesus :

'Which is the first commandment of all?'

'The first of all commandments,' replied he, 'is this: "Hear Israel! The Lord our God is one Lord; and you shall love him with all your heart, mind, soul, and strength;" this is the first commandment. The second is this: "Love your neighbour as yourself;" and no commandment is greater than these.'

'Master,' replied the lawyer, 'you have spoken the truth; for there is one God, and there is none other but he; and to love him with heart, mind, soul, and strength, and to love our neighbour as ourselves, is more than all burnt offerings and sacrifice.'

Jesus, seeing that he answered sincerely, said to him :

'You are not far from the kingdom of God.'

After this, no man durst question him.

Teaching in the temple, Jesus said :

‘How do the lawyers maintain that Christ must be the son of David? For David himself, under the influence of the Holy Spirit, says, “The Lord said to my Lord,—Sit thou on my right hand until I make thine enemies thy footstool. David himself calls him Lord: how then is he his son?”

The common people were glad to hear him.

‘Beware of the lawyers,’ he continued, ‘who love to wear long gowns and to be saluted in the streets; who select conspicuous places in the synagogue, and strive to sit near the chairman at banquets; they who, under the pretence of justice, rob the widow of her house; they shall receive the heavier judgment.’

Sitting beside the treasury, Jesus watched the people make their offerings, and noticed how liberal were the rich. Presently a poor widow came, and gave two farthings. Jesus called the attention of his disciples to her, and said :

‘This poor widow has given more than all the rest. For they gave out of their abundance, but she out of her poverty.’



CHAPTER XIII.

As Jesus was leaving the temple, one of his disciples drew his attention to the building :

‘See, Master,’ said he, ‘what masonry and building!’

‘Do you see those buildings?’ replied Jesus, ‘there is not one stone on another that shall not be thrown down.’

Afterwards, as he sat by the temple, upon the mount of Olives, Peter, James, John, and Andrew asked him privately :

‘When will these events happen? and what shall be the sign of their coming?’

Jesus replied :

‘Be careful that no man deceive you, for there will be many deceived by those who will come in my name, saying; “I am Christ.” When you hear of wars and warlike rumours, do not be troubled, for such things must be, but the end will not be then. For nations and kingdoms shall rise against one another, there shall be earthquakes in various places, and famines; these are the beginnings of travail.

‘But be cautious; for you shall be given up to councils, beaten in synagogues, brought before kings and rulers for my sake, to be witnesses against them; but first must the gospel be preached to all nations. And when you are brought to trial, do not prepare your defence beforehand, but speak that which comes into your minds; for it is not you who speak, but the Holy Spirit. Brother shall be betrayed to death by brother, son by father, and children shall cause their parents to be executed; you shall be hated by all men for my sake: but he who endures to the end shall be saved.

‘But when you see the abomination of desolation, spoken of by Daniel, standing where it ought not: (let him who reads, understand), let those who are in Judæa hasten to the mountains: let him who is on the housetop not go inside for anything, and let not him who is in the field return for his cloak. And woe to those who are with child in those days, and those who are suckling children.

‘Pray that your flight may not be in the winter; for in

those days shall be such tribulation as never yet was, and shall not be again ; and unless the days had been shortened, no flesh could survive ; but for the sake of his elect, God has shortened the days.

‘ If any man then say to you : “ Here is Christ,” or “ There is Christ,” believe him not. For false Christs and prophets shall arise and shall perform such wonders as to seduce, were it possible, even the elect. But now be careful ; for I have forewarned you of these things.

‘ In those days, after the tribulation, the sun shall be darkened and the moon shall give no light ; the stars shall fall and the powers of heaven be shaken. And then shall the Son of Man be seen coming in the clouds with great power and glory ; and he shall send his angels to gather together his elect from the four winds, from the limits of the earth to the boundary of heaven.

‘ Now learn a parable of the fig-tree. When the branch is tender and the leaves burst forth, you know that summer is near. So in like manner, when you see these things come to pass, will know that he is near, aye, at the very door. I tell you, that all these things shall be done before this generation passes away ; heaven and earth may pass away, but my words will remain.

‘ No man, nor angel, nor even the Son knows the day or the hour, but only the Father knows ; therefore be ready : watch and pray, for you know not when the time is. It is as though a man, going a long journey, left his house in charge of the servants, giving every man his work, and commanding the porter to keep watch. Therefore because you know not when the Master may return, at evening or midnight, at dawn or in the morning, I bid you watch ; lest coming unexpectedly, he find you sleeping. And what I say to you, I say to all : watch.’

CHAPTER XIV.

It now wanted two days to the Passover and the feast of unleavened bread. The priests and lawyers were devising means to take Jesus by stratagem and put him to death ; but they said :

‘Not on the festival day, lest the people make a disturbance.’

Jesus was at the house of Simon the leper at Bethany ; and as he sat eating, a woman came with an alabaster case of very precious spikenard, and, breaking the box, she poured the ointment upon his head. Some of those present felt indignant, and said :

‘Why do you waste ointment like that? It might have been sold for ten pounds and given to the poor.’

‘Let her alone,’ said Jesus, ‘why do you upbraid her? She has done well to me. For the poor are always with you : you may do good to them whenever you will ; but you will not always have me. She has done what she could, and is come beforehand to anoint my body for burial ; and wherever this gospel shall be preached throughout the whole world, this deed shall be recorded as a memorial of her.’

Judas Iscariot, one of the twelve, went to the priests, and offered to betray Jesus to them. They, being greatly pleased, promised to pay the betrayer, and Judas thenceforth sought a convenient opportunity.

On the first day of the unleavened bread, when the Paschal lamb should be killed, the disciples asked Jesus :

‘Where shall we make arrangements for you to eat the Passover?’

Selecting two of them, Jesus said :

‘Go into the city : there you shall meet a young man

carrying water in a pitcher vessel. Follow him to the house where he goes, and say to the master of the house: The Master says: "Where is the guestchamber, where I may eat the passover with my disciples?"

He will show you a large upper room furnished and made ready; prepare for us there.'

The disciples went, and finding everything as he had said, prepared the passover, and in the evening Jesus arrived with the disciples.

While they were eating, he said:

'One of you who is now eating with me shall betray me.'

This made the disciples very sorrowful, and one by one they asked:

'Is it I?'

'It is that one of the twelve,' he replied, 'who dips into the dish with me. The Son of man must go the way that is prescribed for him, but woe to the man by whom he is betrayed! Well were it for that man if he had never been born.'

He took bread, broke it, and gave it to them.

'Take, eat,' said he, 'this is my body.'

Then taking the cup, he gave thanks and passed it to them all to drink, saying:

'This is my blood of the New Testament, which is shed for many. I tell you truly, I will drink no more of the fruit of the vine, until I drink it new in the kingdom of God.'

After singing a hymn, they went out to the Mount of Olives, and Jesus said:

'You will all be cast adrift to-night, for it is written: "I will smite the shepherd, and the sheep shall be scattered." But when I have risen again, I will go before you into Galilee.'

‘Though all shall desert you,’ protested Peter, ‘yet I will not.’

‘I tell you,’ said Jesus, ‘that this night before the cock crows twice you will deny me three times.’

Again Peter protested, more earnestly:

‘If I should die with you, I will not in any way deny you!’

And so said they all.

When they came to a place called Gethsemane, Jesus said to them:

‘Sit here awhile, and I will pray.’

He took with him Peter, James, and John, and became greatly agitated and low-spirited.

‘My soul is oppressed by deadly sorrow: stay you here and keep watch,’ he said, to the three disciples.

He went a little farther, and falling on the ground, prayed that if it were possible the hour might pass from him.

‘*Abba, Father, to thee all things are possible: let this cup pass from me. But not as I will, but as thou wilt.*’

He returned to the disciples, and found them asleep.

‘Simon,’ said he to Peter, ‘are you asleep? Could you not watch one hour? Watch and pray, lest you become tempted. The spirit indeed is willing, but the flesh is weak.’

He went away and prayed again, using the same words, and returning, found the disciples again asleep; their eyes were heavy, and they knew not what excuse to make.

A third time he went, and returning, spoke to them:

‘Sleep on now, and take your rest: it is enough, the hour is come; the Son of Man is betrayed into the hands of wicked men.

‘Rise up, let us go; for my betrayer is at hand.’

Even as he spoke, Judas was seen approaching, and with him a number of armed emissaries of the priests, lawyers and elders.

‘The one whom I kiss is he,’ the betrayer had told them; ‘seize him and lead him safely away.’

He therefore came straight to Jesus and kissed him, saying:

‘Master, Master !’

Jesus was then seized; but one of the disciples attacked the assailants with a sword, and cut off the ear of a servant of the high priest. But Jesus asked:

‘Are you come out to take me with weapons, like a thief? I was among you daily, teaching in the temple. But the Scriptures must be fulfilled.’

They all forsook him and fled.

A young man, attired in a linen cloth, had followed Jesus, and he too was seized; but he left the linen cloth in their hands, and fled naked.

Jesus was then taken to where the high priest sat with the assembled chief priests, elders, and lawyers. Peter followed at a distance, and entering the court of the high priest, sat with the officials, and warmed himself at the fire.

The council sought for evidence against Jesus which should convict him of a capital offence, but could obtain none. Many false witnesses offered themselves, but their evidence did not agree. At last certain lying witnesses arose and said:

‘We heard him say, “I will destroy this temple which is built with hands, and will build another in three days, without hands.”’

But even their evidence was contradictory.

Then the high priest stood up and asked Jesus :

‘Have you no answer? what have you to say to this evidence against you?’

Jesus made no reply, and the priest continued :

‘Are you the Christ, the son of the Blessed One?’

‘I am;’ replied Jesus, ‘and hereafter you shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven.’

The high priest tore his clothes.

‘What further evidence do we need?’ he asked; ‘you have heard the blasphemy; what is your opinion?’

They all adjudged him worthy of death, and some of them began to spit on him, to cover his face, and to buffet him, saying, ‘Prophesy!’ and the officers struck him with the palms of their hands.

As Peter sat warming himself at the fire, one of the maids of the high priest saw him and said :

‘You were with Jesus of Nazareth.’

Peter denied it.

‘I cannot understand what you mean,’ said he. As he went into the porch the cock crew.

But another of the maids saw him pass, and said to those who stood there :

‘He is one of them.’

Again Peter denied it. In a little while others said to him :

‘Surely you are one of them; for you are a Galilæan.’

Peter cursed and swore.

‘I do not know the man you speak of,’ said he. The cock crew again, and Peter, being thereby reminded of the words of Jesus: ‘Before the cock crows twice you shall deny me three times,’ he pondered thereon and wept.

CHAPTER XV.

ON the following morning the priests, after consulting with the elders and lawyers, bound Jesus and carried him to Pilate. He, examining him, asked :

‘Are you the King of the Jews?’

‘So you say;’ replied Jesus.

The priests made many accusations against him, but he made no answer: nor did he speak when Pilate again said to him :

‘Have you no answer to make? observe how many things you are accused of.’

His silence seemed very strange to Pilate.

It was customary at the Passover for the governor to release a prisoner, who was chosen by the people. They now began to clamour for the observance of this custom, and Pilate therefore, knowing that the priests were actuated by envy against Jesus, inquired: ‘Shall I release the King of the Jews?’

But the priests instigated the people to choose Barabbas, who was in prison for committing murder while engaged with others in an insurrection.

‘What then,’ asked Pilate, ‘shall I do to him whom you call the King of the Jews?’

‘Crucify him!’ shouted the people.

‘Why, what crime has he committed?’ asked Pilate again.

Louder still came the demand :

‘Crucify him!’

Then Pilate wishing to satisfy the people, released Barabbas, and having scourged Jesus, delivered him to the officials to be crucified.

The soldiers led him to the Prætorium hall, and called

their comrades. Then they clothed Jesus in purple, placed upon his head a crown of plaited thorns, and saluted him with :

‘Hail, King of the Jews !’

They also struck him upon the head with a reed, spat upon him, and worshipped him kneeling. After thus deriding him, they disrobed him, and reclothed him in his own garments, and led him to execution.

As they went, they met Simon of Cyrene, father of Alexander and Rufus, coming from the country, and compelled him to carry the cross. When they arrived at Golgotha (which means, ‘*The place of a skull*’) they offered to Jesus some wine mixed with myrrh, but he declined it.

At nine o’clock in the morning they crucified him and wrote above his head :

‘The King of the Jews.’

With him were crucified two thieves, one on each side, and thus the Scripture was fulfilled which says: ‘And he was numbered with the transgressors.’

They who crucified him then derided him and cast lots for his clothes; the passers-by also derided him, wagging their heads, and saying :

‘Ah, you who would destroy the temple and rebuild it in three days, save yourself, and come down from the cross !’

The priests too, as they conversed with the lawyers, sneered at him, saying :

‘He saved others, but cannot save himself. Let this Christ, this King of Israel, now descend from the cross, that we may see and believe !’

The crucified thieves also reviled him.

From twelve o’clock, the whole country was enveloped in darkness for three hours. At three, Jesus cried aloud :

‘Eloī, Eloī, lama sabachthāni : “*My God, My God, why hast thou forsaken me !?*”

Some of those present, hearing him, said :
‘He calls Elijah.’

One of them filled a sponge with vinegar, and gave it to him to drink, saying :

‘Let him alone ; let us see whether Elijah will come to take him down.’

But Jesus cried again with a loud voice, and died ; and the veil of the temple was torn from the top to the bottom.

When the Roman officer standing near, heard him cry, and saw the manner of his death, he said :

‘Surely, this man was the son of God !’

His death was also witnessed from a distance by a number of women who had come with him to Jerusalem. Among these were Mary Magdalene, Mary the mother of James the less and Joses, and Salome ; these had followed and ministered to him in Galilee.

It was Preparation day, (that is, the day before the Sabbath), and therefore, when evening came, Joseph of Arimathæa, a wealthy councillor who looked for the coming of God’s kingdom, went boldly to Pilate, and asked for the body of Jesus.

Pilate was surprised to hear that Jesus was so soon dead, and calling the officer, asked him if it were so. The officer certified the death, and Pilate gave permission to Joseph to have the body.

Joseph then took Jesus from the cross, wrapped him in linen, laid him in a vault which was cut out of a rock, and rolled a stone against the door. And Mary Magdalene and Mary the mother of Joses saw where he was laid.

CHAPTER XVI.

VERY early in the morning on the day after the Sabbath, came the two Marys and Salome, bringing sweet spices to anoint the body of Jesus, and saying :

‘Who will roll away the stone from the door of the sepulchre for us?’

It was a very large stone ; but when they looked, they found it already rolled away. Entering the sepulchre, they saw sitting on the right hand side, a young man clothed with a long white garment, and they were afraid.

But the young man said to them :

‘Be not afraid : you seek Jesus of Nazareth, who was crucified : he is not here, he is risen. Look, here is the place where he was laid. But go, tell Peter and the disciples that he is gone before you into Galilee ; there you shall see him as he told you.’

The women trembled and fled from the sepulchre ; nor did they tell any one what they had seen, because they were afraid.

* When Jesus rose, early on the first day of the week, the first person to whom he appeared was Mary Magdalene, out of whom he had cast seven devils ; and she went and told his disciples and companions as they mourned and wept ; but they disbelieved her.

He next appeared in another form to two of them as they were walking in the country ; and they told the others but were not believed.

After this, he appeared to the eleven disciples as they sat at meat, and upbraided them with their scepticism

* From here to the end is omitted in the two oldest Greek MSS.

and hardness of heart, because they had disbelieved the others who had seen him.

‘Go throughout the world,’ he commanded, ‘and preach the gospel to the whole creation. He who believes and is baptized shall be saved, but he who believes not shall be damned. These signs shall follow those who believe, in my name they shall cast out devils, shall speak other languages, shall handle serpents, if they drink poison it shall not hurt them, and they shall heal the sick by laying hands upon them.’

After saying this to them, he was received into heaven and sat upon the right hand of God. The disciples went forth and preached everywhere; the Lord working with them and confirming their words by signs which followed. Amen.

The Gospel according to Luke.

INASMUCH as many persons have undertaken to narrate the history of those events which are established among us, as they received them from eye-witnesses and ministers of the word ; it seems good to me also, most excellent Theophilus, having traced all things back to their origin, to write to you an orderly account of the same, that you may know the certainty of those things of which you have been instructed.

In the time of Herod, the King of Judæa, there lived a priest of the race of Abijah, named Zacharias, and his wife Elizabeth of the race of Aaron. They were very worthy people, blameless in the keeping and fulfilling of God's commands and ordinances, and were now old and childless, Elizabeth being sterile.

It happened that while Zacharias performed the priestly duties in his turn, it fell to his part to enter the sanctuary and burn incense, the congregation being occupied in prayer outside. Standing upon the right side of the incense altar was an angel of the Lord, and Zacharias was afraid and troubled. But the angel said :

‘ Fear not Zacharias, for your petition is heard ; your wife Elizabeth shall bear a son and you shall call him John. Joy and gladness shall be yours, and many shall rejoice at his birth. For he shall be great in the Lord’s

sight, and shall drink neither wine nor spirits, but shall be filled with the Holy Spirit from his birth, and shall turn many of the Israelites to the Lord their God. He shall go forth with the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to prepare a people for the Lord.'

'What knowledge shall I have of this ?' asked Zacharias, 'for both I and my wife are old.'

'I am Gabriel, who stand in the presence of God,' replied the angel, 'and am sent to bear to you this good news. And because you believe not my words, which shall be fulfilled in due time, you shall be dumb and unable to speak, until this thing comes to pass.' Meanwhile, the people waited for Zacharias, and wondered why he remained so long in the sanctuary ; when at last he appeared, he was unable to address them, and they surmised that he had seen a vision in the sanctuary, for he made signs to them and remained speechless. When his term of service expired he returned to his house.

When Elizabeth found herself with child, she hid herself for five months, and said :

'The Lord has looked upon me, and has done this to take away my reproach among men.'

In the sixth month, the angel Gabriel was sent by God to a maiden named Mary, who lived at Nazareth in Galilee, and was betrothed to one Joseph, a descendant of David. He found her and said :

'Hail, highly favoured one ! the Lord is with you : blessed among women are you !'

This greeting greatly perplexed Mary, who knew not what to think of it.

'Have no fear Mary,' continued Gabriel, 'for God has favoured you. Listen : you are about to conceive and

you will bear a son, whose name shall be Jesus. He shall be great and shall be called the Son of the Most High ; and the Lord shall give to him the throne of his ancestor David. He shall reign for ever over the house of Jacob, and there shall be no end to his kingdom.'

'How can this be?' asked Mary, 'seeing that I am a virgin?'

'The Holy Spirit shall come upon you,' said Gabriel, and the power of the Most High shall overshadow you ; therefore your child shall be called the Son of God. And your kinswoman Elizabeth has also conceived a son in her old age, and this is the sixth month of her pregnancy who was called sterile: for with God nothing is impossible.'

'I am the Lord's handmaid,' said Mary, 'let it be with me as you say.'

Gabriel then departed.

Mary hastened to the house of Zacharias, which was in a Judæan city in the hill country, and entering, saluted Elizabeth. When Elizabeth heard the salutation, the child leaped in her womb, and she was filled with the Holy Spirit.

'How blessed are you among women!' she cried, 'and blessed is the fruit of your womb. What am I, that the mother of my Lord should come to me? For as soon as I heard your voice, the child in my womb leaped for joy. Blessed is she who believed, for the promise of the Lord to her shall be fulfilled!'

Mary said :

'My soul glorifies the Lord.

And my spirit rejoices in my Saviour-God.

For he has looked down upon his handmaiden's lowliness, and all future generations shall call me blessed.

The Mighty One has done great things for me,

And his name is Holy.

His mercy extends from generation to generation towards those who fear him.

He has shown strength with his arm;

He disperses the strength of the proud by the imaginings of their hearts.

He has put down princes from their seats, and has exalted the poor.

He has filled the hungry with good things;

And the rich he has sent empty away.

He has helped Israel his servant,

That he might show mercy;

(As he promised our fathers)

Towards Abraham and his race for ever.'

Mary remained with Elizabeth three months, and then returned home.

When Elizabeth's time came, she was delivered of a son, and her relations and neighbours hearing of the Lord's goodness to her, shared her rejoicing. When, upon the eighth day, they came to circumcise the child they would have named him after the father, Zacharias. But Elizabeth said :

'No ; he must be called John.'

They objected :

'There are none of your relations of that name.'

Then they made signs to the father, asking him what the name should be. Zacharias called for a tablet, and wrote thereon :

'His name is John.'

Whereupon they were much surprised.

But the tongue of Zacharias was now loosened, and he spoke and praised God. Those who lived near were awed, and the story was circulated throughout the hill

country of Judæa : those who heard it, pondered over it and speculated :

‘What kind of child shall this be?’

For the Lord’s hand guided him.

Zacharias, being inspired by the Holy Spirit, uttered a prophecy :

‘Blessed be the Lord, the God of Israel !

For he has visited and redeemed his people.

And has raised up a horn of salvation for us

In the house of David, his servant.

(As he promised by his holy prophets who have
continued since the world’s beginning),

To save us from our foes, and from the hand of
our enemies :

To show mercy to our fathers,

And to remember his holy agreement :

The oath which he swore to our father Abraham.

To grant us deliverance from our enemies,

That we might serve him without fear,

In holiness and goodness all our days.

And you, my child shall be called the prophet
of the Most High :

For you shall go before the Lord’s face to prepare a
way for him :

To give to his people knowledge of salvation,
By the forgiveness of their sins.

Because of the merciful heart of our God,

From whence the dawn from on high rises ;

And lights those who sit in darkness and the
shadow of death ;

To guide our feet into the way of peace.’

As the child grew up, he displayed a commanding
spirit, and retired to deserts until the time when he
showed himself to Israel.

CHAPTER II.

ABOUT that time Augustus Cæsar issued a decree, that all the empire should be assessed, this being the first assessment made while Quirinius was governor of Syria. Every one went to be assessed at his own city, and among others Joseph went up from Nazareth to Bethlehem in Judæa, which is the city of David ; Joseph being of the house and family of David. With him went Mary, his betrothed wife, now far gone in pregnancy ; and while they were there her time expired, and she was delivered of her first son. The child was wrapped up and laid in a manger, for there was no room in the inn.

In the same country certain shepherds were keeping watch by night over their flocks. Suddenly, the angel of the Lord appeared to them, and round them shone God's glory, and they were terrified. But the angel, addressing them, said :

‘ Do not be afraid ; for I am come to bring you good news of a joyful event for all people. For to day, in the city of David, a Saviour is born to you, who is Christ the Lord ; and this shall be the sign of him :—you shall find him, wrapped in his long clothes, and lying in a manger.’

As he finished, a great number of the inhabitants of heaven appeared, praising God and saying :

‘ Glory to God in the highest, and among men peacefulness and good will ! ’

When the angels had disappeared, the shepherds said one to another :

‘ Let us go at once to Bethlehem, and see this thing which has happened and has been revealed to us by God.’

They hastened to the town, and found Joseph and

Mary, and saw the child lying in the manger. They made known all that they had seen and heard, and those whom they told were greatly astonished. And Mary remembered all these things and pondered over them in her heart.

The shepherds returned, glorifying and praising God because they had seen and heard all that was told them by the angel.

After eight days, the child was circumcised, and named Jesus, as was directed by the angel before the conception.

At the end of the time appointed by Moses for purification after childbirth, Jesus was taken to Jerusalem by his parents, to be presented to God; (as it is written in God's law, that every male who opens the womb shall be called holy to the Lord), and to offer the law-appointed sacrifice, a pair of doves or pigeons.

There lived at Jerusalem a good and devout man named Simeon, who waited for the consolation of Israel, and to whom, being inspired by the Holy Spirit, it had been revealed that he should not die before he had seen God's Christ. Directed by the Spirit, he entered the temple, and was there when Joseph and Mary brought the child for presentation. Simeon took the child in his arms and blessed God. Then he said :

‘Lord, now wilt thou let thy servant peacefully depart, according to thy promise.

‘For my eyes have seen the salvation which thou hast prepared for all people.

‘A light which shall shine upon the foreigners, and shall be the glory of Israel, thy people.’

Joseph and Mary were wondering at the things which were said of the child, and Simeon blessed them, saying to Mary :

‘This child is sent to cause the fall and resurrection of many Israelites, and to be a mark for many speeches, whereby the thoughts of many shall be revealed. Aye, and your own soul shall be pierced by a sword, too.’

There was a prophetess named Anna, the daughter of Phanuel of the tribe of Asher ; she was very old, having been a wife seven years, and a widow eighty-four. She never left the temple, but served God incessantly with prayer and fasting. She entered while Simeon was speaking, and also gave thanks to God, and spoke of Jesus to all those who were expecting the deliverance of Jerusalem.

When the religious duties were completed, Joseph and Mary returned with Jesus to Nazareth ; and the child grew up, strong and wise, God’s grace being upon him.

It was the custom of Joseph and Mary to go yearly to Jerusalem at the feast of the Passover ; and upon one of these occasions, when Jesus was twelve years old, the parents were returning to Nazareth, when they discovered that Jesus was not with them, but had been left behind at Jerusalem. They were then about thirty miles from the city, and had supposed Jesus to be among the relations and friends in whose company they had travelled. Returning at once, they searched for three days, and at last found the boy in the temple, seated in the midst of a group of learned men, hearing them and asking them questions, and surprising those who heard him by his answers and understanding. The parents too, were astonished, and his mother asked :

‘My son, why have you treated us thus ? Your father and I have sought you in great grief.’

‘Why did you seek me ?’ he replied, ‘did you not know that I must set about my Father’s work ?’

They did not know what Jesus meant by this ; but he returned with them to Nazareth and was obedient to

them. Mary kept a record in her heart of all these sayings ; and Jesus increased in wisdom and stature, and was favoured by God and man.

CHAPTER III.

IN the fifteenth year of the reign of the emperor Tiberius, Pontius Pilate was governor of Judæa, Herod was tetrarch of Galilee, his brother Philip, tetrarch of Ituræa and Trachonitis, Lysanias tetrarch of Abilene, and the high priests were Annas and Caiaphas. At this time the word of God was revealed in the wilderness to John the son of Zacharias, and he went about the Jordan districts preaching the baptism of repentance for the remission of sins, as written by Isaiah :

‘The voice of one crying in the wilderness,
Prepare the way of the Lord, make his paths straight.
Every valley shall be filled up, and every mountain
and hill levelled.
The crooked shall be straightened, and the rough
ways made smooth :
And all flesh shall see God’s salvation.’

To the crowds of people who came to be baptized by him, he said :

‘Generation of vipers, who has warned you to fly from the coming wrath ? Let your repentance then bear suitable fruit, and flatter not yourselves by saying : “We have Abraham as our father,” for I tell you that God is able to raise up children of Abraham from these stones. The axe is now lying at the root of the tree ; every tree therefore which bears not good fruit will be cut down and cast into the fire.’

The people then inquired :

‘What shall we do then?’

‘He who has two coats,’ replied John, ‘let him give one to him who has none ; and let him who has food do likewise.’

Tax collectors, coming to be baptized asked :

‘Master, what shall we do?’

‘Exact no more than the legal amount,’ he replied.

Soldiers also came, demanding :

‘And what shall we do?’

‘Do no violence to any man, and do not plunder, but be content with your pay.’

There was great expectation among the people at that time, and everybody became interested in John, and wondered whether he were the Christ or not. John replying to these surmises, said :

‘I indeed, baptize you with water ; but one comes who is mightier than I, one whose shoes I am not worthy to unloose : he shall baptize you with the Holy Spirit and with fire. He, fan in hand, will thoroughly cleanse his threshing floor : the wheat he will garner, but will burn the chaff with unquenchable fire.’

These and many other things, John preached to the people.

But he had reproved Herod the tetrarch for marrying Herodias, the wife of his brother Philip, and for other evil deeds, whereupon Herod added to his crimes the imprisonment of John.

When all the people had been baptized, Jesus also underwent the ceremony, and as he prayed, the heavens opened, the Holy Spirit in the form of a dove descended upon him, and a voice from heaven said :

‘*Thou art my beloved Son : in thee I am well pleased.*’

Jesus then began to teach, being about thirty years of

age. He was supposed to be the son of Joseph, whose genealogy was as follows :—

Joseph.	Levi.
Heli.	Symeon.
Matthat.	Judas.
Levi.	Joseph.
Melchi.	Jonam.
Jannai.	Eliakim.
Joseph.	Melea.
Mattathias.	Menna.
Amos.	Mattatha.
Nahum.	Nathan.
Esli.	David.
Naggai.	Jesse.
Maath.	Obed.
Mattathias.	Boaz.
Semein.	Salmon.
Josech.	Nahshon.
Joda.	Anminadab.
Joanan.	Arni.
Rhesa.	Hezron.
Zerubbabel.	Perez.
Shealtiel.	Judah.
Neri.	Jacob.
Melchi.	Isaac.
Addi.	Abraham.
Cosam.	Terah.
Elmadam.	Nahor.
Er.	Serug.
Jesus.	Reu.
Eliezer.	Peleg.
Jorim.	Eber.
Matthat.	Shelah.

Cainan.	Jared.
Arphaxad.	Mahalaleel.
Shem.	Cainan.
Noah.	Enos.
Lamech.	Seth.
Methuselah.	Adam.
Enoch.	God.

CHAPTER IV.

JESUS, being full of the Holy Spirit, returned from the Jordan, and the Spirit led him to the wilderness, where for forty days he was tempted by the devil. At the end of this time he was hungry, having eaten nothing during the forty days, and the devil said to him :

‘If you are the son of God, command this stone to be turned into bread.’

‘It is written,’ replied Jesus, ‘that man shall not live by mere bread, but by every word of God.’

The devil then conducted him to a lofty mountain, and showing him at a glance all the nations of the earth, said :

‘The power over all these nations is mine, and I can bestow it upon whom I will. All authority over them, and all their glory, shall be yours, if you will worship me.’

Jesus replied :

‘It is written: “Thou shalt worship the Lord thy God, and him only shalt thou serve.”’

Again Satan removed him, and setting him upon a pinnacle of the temple said :

‘If you are the Son of God, throw yourself down, for it is written, “He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.”’

‘It is said,’ replied Jesus, “Thou shalt not tempt the Lord thy God.”’

The devil, having now ended his temptation, left him for a time, and Jesus returned to Galilee in the power of the spirit. There, his fame spread throughout the locality, and he taught in the synagogues.

When he went to Nazareth, where he had been brought up, he entered the synagogue upon the Sabbath, according to his custom, and stood up to read. The book of Isaiah the prophet was given to him, and he turned to the following passage: ‘The spirit of the Lord is upon me, and he has empowered me to preach the good news to the poor: he has sent me to heal the broken-hearted, to preach enfranchisement to the prisoners, and the opening of eyes to the blind, to set at liberty the bruised, and to preach the acceptable year of the Lord.’

Having read this, he closed the book, and giving it to the attendant, sat down. The eyes of all those in the synagogue were fixed on him, and he said:

‘This day, the scriptures is fulfilled in your ears.’

They all bore witness to him, and wondered at his eloquence, saying:

‘Is not this Joseph’s son?’

To this, he replied:

‘You will doubtless apply to me the proverb, “Physician heal thyself,” and will ask that the things which have been done in Capernaum should be repeated here. But no prophet is accepted in his own country. But let me tell you, that there were widows in Israel in

the time of Elijah, when the heavens were closed for three and a half years, and there was a great famine in the land ; but yet Elijah was sent to no widow but one of Zarephath in the land of Sidon. And in the time of Elisha there were many lepers in Israel ; but none were cleansed except Naaman the Syrian.'

This filled the listeners with anger, and they seized and carried him out of the town to the brow of the hill whereon the town stands, intending to cast him down headlong. But he passed through the midst of them and went away to Capernaum. There he taught on the Sabbath, and the people were astonished by his teaching, for he spoke as with authority.

At Capernaum, a man in the synagogue, possessed of an unclean spirit, cried out in a loud voice :

'Let us alone ! What have we to do with you, Jesus of Nazareth ? Are you coming to destroy us ? I know who you are, the Holy One of God.'

Jesus rebuked him, saying :

'Be silent, and come out of him.'

The spirit threw the man down in the midst of the people, and then left him without injury. The spectators were astonished, and said to one another : 'What charm is this ? for he commands the unclean spirits with authority and power, and they obey !' The fame of Jesus now extended to every part of that country.

Leaving the synagogue he entered the house of Simon. Simon's mother-in-law was very ill with fever, and they implored Jesus to help her. He stood over her and rebuked the fever and it left her ; she immediately rose and ministered to their comfort.

At sunset many sick people were brought to him, and upon every one of them he laid his hands, and they were healed. Many devils were expelled from them, crying :

‘You are Christ the Son of God.’

But he rebuked them and forbade them to speak, because they knew that he was Christ.

The next day he retired to an unfrequented place, but the people sought and found him, and wished him not to depart but to stay with them. But he replied : ‘I must preach God’s kingdom to other towns too : for this I was sent.’

And he preached in the synagogues of Galilee.

CHAPTER V.

ON the shore of the lake of Gennesaret, the people were pressing round Jesus to hear the word of God, and he entered one of two boats which lay near, (the fishermen being away, washing their nets), and asked Simon, whose boat it was, to push out a little from the strand. He then sat down and taught the people from thence.

When he had finished he said to Simon :

‘Put out into deep water and let down your nets for a haul.’

‘Master,’ replied Simon, ‘we have been out all night and have taken nothing : but as you wish it I will let down the net.’

He did so, and the quantity of fish taken was so great that the meshes of the net broke. Simon called the men with the other boat to his assistance, and they filled both vessels with fish until they began to sink.

Simon then fell before Jesus, saying :

‘Depart from me Lord, for I am a wicked man.’

For he was astonished at the amount of fish which

they had taken, and so were his partners, James and John, the sons of Zebedee. But Jesus said to him :

‘ Do not fear : from this time you shall catch men.’

When they landed, the three fisherman left all they had, and followed Jesus.

In one of the towns a man stricken with leprosy fell upon his face on seeing Jesus, and besought his help :

‘ Lord,’ said he, ‘ you can make me clean if you will !’

Jesus touched him with his hand, saying :

‘ I will : be clean.’

The leprosy immediately disappeared ; and Jesus charged the man to tell no one.

‘ But go,’ said he, ‘ show yourself to the priest, and make your thank offering as a testimony to him, as is commanded by the law of Moses.’

The fame of Jesus spread more and more, and great numbers of people came to hear him, and to be healed of their diseases. But he withdrew to the wilderness to pray.

One day he sat teaching, and among his audience were Pharisees and lawyers from Galilee, Judæa, and Jerusalem. He possessed healing power from God, and a palsied man was brought on a bed to be laid before him. But the crowd was so great that the sick man could not pass, and those who brought him uncovered the roof of the house and lowered him that way to the feet of Jesus.

He, seeing the man, said :

‘ Man, your sins are forgiven.’

At this the Pharisees and lawyers reasoned among themselves, saying :

‘ Who is this that speaks blasphemies ? Who but God can forgive sins ? ’

Jesus, reading their thoughts, replied :

'What are you reasoning about? Which is the easier to say—'Your sins are forgiven,' or 'Rise up and walk'? But that you may know that the Son of Man has power upon earth to forgive sins,'—here he turned and addressed the sick man,—'Rise, take up your bed and go home.'

The man rose, took up the pallet upon which he had been lying, and went home. The people glorified God with astonishment and awe, and said :

'We have seen strange things to-day.'

After this, Jesus went out, and seeing a custom officer named Levi receiving taxes, he said to him :

'Follow me.'

Levi left all and followed. Afterwards he invited Jesus to a feast at his house, and among the guests were a number of tax collectors. This caused the lawyers and Pharisees to blame the disciples.

'Why do you eat and drink with taxgatherers and bad men?' they asked.

Jesus replied to them.

'They that are whole need no physician,' said he, 'but they who are sick require one. I come to call to repentance sinners, not the righteous.'

Then they asked :

'Why do John's disciples fast often and pray, like the disciples of the Pharisees, while yours eat and drink?'

'Can you make the children of the bridechamber fast,' he replied, 'while the bridegroom is with them? But the days will come when the bridegroom will be taken from them : then will they fast.'

'No man,' he continued, 'mends an old garment with a piece of a new one, else there is a rent made in the new garment and the old one is not improved. And new wine is not put into old wine-skins, else the skins will be burst and the wine lost : but new wine is put in new

skins, whereby both are preserved. No man having drunk old wine desires new, for he says: "The old is better."

CHAPTER VI.

GOING through the corn-fields upon the Sabbath, the disciples plucked ears of corn and ate them, rubbing them in their hands; and certain Pharisees asked:

'Why do you do that which is not lawful on the Sabbath?'

'Have you not even read,' replied Jesus, 'what David and his companions did when they were hungry? How they went into the house of God and ate the showbread, which it is lawful for none but the priests to eat? Know that the Son of Man is Lord of the Sabbath also.'

On another Sabbath, the Pharisees watched to see whether he would heal upon that day, that they might accuse him. It was in the synagogue where he had been teaching, and a man whose right hand was withered was there. Jesus knew their thoughts, and said to the man:

'Rise, and stand in the middle.'

The man obeyed, and Jesus, addressing the Pharisees, said:

'I will ask you one thing: Is it lawful to do good on the Sabbath or to do evil,—to save life or destroy it?'

He looked round the audience and then said to the man:

'Stretch out your hand.'

The man did so, and the hand was restored to its

natural condition. But the Pharisees were filled with madness, and conspired together to do Jesus an injury.

About that time, Jesus remained upon a mountain all one night, praying to God ; in the morning he called his disciples to him, and chose twelve among them whom he named apostles. These were the twelve :

Simon, (whom he surnamed Peter).

Andrew, Simon's brother.

James.

John.

Philip.

Bartholomew.

Matthew.

Thomas.

James, son of Alphæus.

Simon, the Zealot.

Judas, brother of James.

Judas Iscariot, the traitor.

With these, Jesus descended the mountain to the plain ; and great numbers of people came to hear and to be healed from Judæa, Jerusalem, and the coasts of Tyre and Sidon. Those also who were troubled with unclean spirits came and were healed. The whole multitude endeavoured to touch him, for there went virtue out of him which healed them all.

Looking upon his disciples he said :

‘Blessed are you poor : for the kingdom of God is yours.

‘Blessed are you who hunger now : for you shall be filled.

‘Blessed are you who now weep : for you shall laugh.

‘Blessed are you, when for the Son of Man's sake, men shall hate you and boycott you : rejoice then and

leap for joy, for great is your reward in heaven : so did their fathers treat the prophets.

‘ But woe to you who are rich : for you have received your reward.

‘ Woe to you who are now full : for you shall hunger.

‘ Woe to you who now laugh : you shall mourn and weep.

‘ Woe to you of whom all men speak well : for so did their fathers of the false prophets.

‘ To you who hear, I say : Love your enemies : do good to those who hate you : bless those who curse you : pray for those who treat you badly : to him who strikes you on one cheek offer the other : forbid not him who takes your cloak to take your coat also. Give to him who asks : and ask not your goods again of him who takes them. As you would have men do to you, so do to them. If you love those who love you, if you do good to those who benefit you, if you lend to those from whom you hope to receive, where are your thanks ? For sinners love those who love them, do good to their benefactors, and lend to those who will repay them.

‘ But love you your enemies, and do good and lend, expecting no return ; so shall your reward be great, and you shall be the children of the Highest : for he also is kind to the wicked and thankless. Be merciful, therefore, even as your Father is merciful.

‘ Judge not, and you shall not be judged : condemn not, and you shall not be condemned : forgive, and you shall be forgiven. Give, and you shall have given to you again : good measure pressed down, shaken together, and running over, shall men give into your bosom. For as you measure to others it shall be measured to you again.’

‘Can the blind lead the blind?’ he continued, ‘shall they not both fall into the ditch? The disciple is not above his master; but every one who is perfect shall be as his master.

‘And why do you regard the mote in your brother’s eye, and disregard the beam in your own? How can you say to him: “Brother, let me remove that mote from your eye,” while you are still blind to the beam in your own! Hypocrite! First remove your own beam and then you shall see clearly to remove the mote from your brother.

‘A good tree bears not corrupt fruit, nor a corrupt tree good fruit. Every tree is known by its fruit; for one does not gather figs of thorns, nor do grapes grow on brambles. So a good man out of the goodness of his heart brings forth good fruit; and out of the evil of his heart the bad man brings evil fruit; for out of the abundance of the heart the tongue speaks.

‘Why do you call me “Lord, Lord,” and neglect to do the things which I say? He who comes to me, and obeys my instructions, is like a man who built the foundations of his house deep down upon the rock, and when the flood came the stream dashed against the house, but could not shake it. But he who hears my words and does not carry them out, is like a man who built his house without a foundation; and when the stream came against it the house fell, and great was its destruction.’

CHAPTER VII.

JESUS, having finished teaching the people, now entered Capernaum. Here, he was heard of by a centurion

whose favourite servant was dangerously ill and at the point of death. The officer sent certain Jewish elders to Jesus, to implore him to come and heal his servant, and they urged him to go at once, saying that the centurion was well worthy of assistance, seeing that he loved the Jewish nation, and had built a synagogue.

Jesus went with the elders, but as they approached the house they were met by the centurion's friends coming from him with a message.

'Lord, do not let me trouble you,' he had sent word, 'I am not worthy to have you under my roof; nor am I worthy to come to you myself: say but the word, and my servant will be healed. For I am a man obeying others, and being obeyed by the soldiers under me: to one I say "Go," and he goes: to another, "Come," and he comes: and to my servant, "Do this," and it is done.'

Jesus was struck with wonder by this message, and turning to those who followed him, he said:

'I declare to you that I have not found such faith in all Israel.'

The messengers, returning to the house, found the servant completely recovered.

On the following day, Jesus went to a town called Nain, whither he was accompanied by his disciples and many people. Approaching the gates, they were met by a party from the city, carrying to his burial the body of a man who was the only son of a widowed mother. Jesus pitied the woman, and approaching her said:

'Weep not.'

Then he touched the bier, and the bearers halted. Jesus spoke to the dead man:

'Young man, I bid you rise.'

The young man sat up and began to talk; and Jesus presented him to his mother.

Those who witnessed the event were awed, and they praised God, saying that a great prophet had risen amongst them, and that God had visited his people. This deed was soon talked of throughout Judæa and the neighbouring country.

These things were also reported to John by his disciples, and he sent two of them to Jesus, asking :

‘Are you he who should come, or must we look for another?’

In the same hour that the messengers delivered John’s message, Jesus healed many people of their infirmities and plagues ; cast out evil spirits, and gave sight to the blind. Then he said to the two disciples :

‘Go and tell John what things you have seen and heard ; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and good news is preached to the poor. And blessed is he who shall not stumble through me.’

When they were gone, he began to speak to the people of John.

‘What did you go to see in the wilderness?’ he asked, ‘A reed shaken by the wind? What did you go to find? A man habited in fine clothes? Those who are splendidly dressed and live delicately are found in palaces. But what did you expect to find? A prophet? Aye, and I tell you, much more than a prophet. This is he of whom it is written: “Behold, I send my messenger before thy face, who shall prepare thy way before thee.” For I tell you that among those who are born of women there is not a greater than John the Baptist : nevertheless, he that is least in the kingdom of God is greater than John. Moreover, all those who heard him, including the tax-collectors, justified God and were baptised with the baptism of John. But

the Pharisees and the lawyers rejected the counsel of God and were not baptized.

‘To what shall I compare the men of to-day? They are like the children playing in the market-place, and calling to one another: “We have piped to you and you have not danced; we have mourned and you have not wept.” John the Baptist comes to you neither eating nor drinking, and you say, “He has a devil;” the Son of Man comes eating and drinking, and you say, “See, a glutton and a wine-bibber, an associate of tax-collectors and bad men!” But wisdom is justified of her children.’

One of the Pharisees invited Jesus to dine with him, and he accepted the invitation. While they were at dinner a bad woman heard that Jesus was there, and entered the house. She brought with her an alabaster box of ointment, and standing behind Jesus, kissed his feet and washed them with her tears: she then wiped them with her hair and anointed them with the ointment.

But the Pharisee said to himself:

‘If this man were a prophet, he would have known who and what the woman is who touches him, for she is a bad woman.’

‘Simon,’ said Jesus to him, ‘I have something to say to you.’

‘Say on, Master,’ said the host.

‘There was a certain man who had two debtors,’ said Jesus; ‘one of these owed twenty pounds and the other two. But they were unable to pay, so the creditor forgave both their debts. Tell me now, which of the two will love him most?’

‘I suppose,’ replied Simon, ‘it will be he to whom most was forgiven.’

‘You have judged rightly,’ said Jesus. Then turning

to the woman, he continued : ' Do you see this woman ? I entered your house, and you brought no water for my feet ; but she has washed them with her tears, and wiped them with the hair of her head. You kissed me not ; but she since I entered has not ceased to kiss my feet. You anointed not my head with oil ; but she with ointment has anointed my feet. Wherefore listen : her sins, which are many, are forgiven, for she loves much : but he to whom little is forgiven, loves not much.'

Then he said to the woman :

' Your sins are forgiven.'

At this, the guests began to ask themselves :

' Who is this that forgives sins too ?'

But Jesus said to the woman :

' Your faith has saved you : go in peace.'

CHAPTER VIII.

THROUGH every town and village Jesus went, preaching and demonstrating the good news of the kingdom of God. With him were the twelve apostles, and certain women who had been healed of infirmities or evil spirits; among whom were Mary, called Magdalene, from whom seven devils had been expelled, Joanna the wife of Chuza, Herod's steward Susanna ; and many others. These ministered to him, and gave him of their substance.

When many people out of various towns were assembled to hear him, he spoke a parable to them. ' A farmer went out to sow, and as he sowed, some of the seed fell by the way side, where it was trodden underfoot or taken by birds ; some fell upon the rock, and withered away

for lack of moisture as soon as it germinated. Some fell among thorns, and the thorns sprang up with the seedlings, and choked them. But other fell upon good soil, and springing up, brought forth an hundred fold. He who has ears let him hear !'

The disciples asked him to explain this parable.

'To you it is given to know the mysteries of God's kingdom,' he replied, 'but to others they must be told in parables, that seeing, they may not see, and hearing, may not understand. The parable is this : the seed is the Word of God. Those by the way-side are they who hear, but the devil comes and takes the word out of their hearts, lest they should believe and be saved. Those on the rock are they who hear and joyfully receive the word; they believe for a time, but having no root, they fall away in the time of trial. Those among thorns are they who hear the word, but it brings forth no fruit in their hearts, because it is choked by the cares, the riches, and pleasures of this life. But like the seed in the good soil are they who, having heard the word, hold it fast in an honest and true heart, and with patience bring forth fruit. No man, when he has lighted a candle, covers it with a vessel, or places it under the bed; he sets it in a candle-stick, to light those who enter. For nothing is secret which shall not be made known, nor is anything hidden which shall not be displayed. Be careful therefore how you hear, for he who has shall have more, and he who has not shall lose even the little he has.'

He was now sought by his mother and his brothers, but they could not get to him because of the crowd. Some of them therefore said to him :

'Your mother and brothers are outside, and wish to see you.'

He replied :

‘ My mother and my brothers are those who hear the word of God and do it.’

On a certain day he entered a boat with his disciples and said :

‘ Let us cross to the other side of the lake.’

While crossing, he fell asleep, and a sudden gale sprang up. The boats filled with water, and being in great danger the disciples woke Jesus, saying ; ‘ Master, Master, we perish ! ’

He rose, rebuked the wind and waters, and the storm ceased. Then he asked the disciples :

‘ Where is your faith ? ’

They were afraid, and said wonderingly to one another :

‘ What is this ? He commands even the winds and the waters, and they are obedient.’

They landed in the country of the Gaderenes, which is opposite to Galilee ; and were met by a man coming from the city, who had been long possessed by devils : he wore no clothes, and lived in the tombs. Seeing Jesus, he fell down before him, and cried aloud :

‘ What have I to do with you, Jesus, son of the most high God ? I beseech you, do not torment me.’

For Jesus had commanded the unclean spirit to leave the man. Often had he been bound with chains and fetters, but the spirit broke them and carried the man into the deserts. Jesus asked :

‘ What is your name ? ’

‘ Legion,’ he replied ; for there were many devils in him ; and they implored Jesus not to send them to hell, but to permit them to possess a large herd of swine which was feeding on the mountain. Jesus agreed to this, and the devils left the man and entered into the swine, whereupon the whole herd ran down a steep place into the lake, and were drowned. The swineherds fled and

told their loss to the inhabitants of the town and country, who coming out, found the possessed man sitting at the feet of Jesus, clothed, and in his right mind. They were afraid, and when they were told by those who had witnessed it, how the possessed man was healed, the whole of the Gadarenes were filled with fear, and urgently desired Jesus to leave their country. The man from whom the devils had been expelled wished to accompany his deliverer, but Jesus sent him away, saying :

‘Return to your own house and display the great things that God has done for you.’

The man obeyed, and spread the news of his recovery throughout the city.

Jesus returned with his disciples to the boat, and recrossed the lake. The people welcomed his return, for they were waiting for him.

A ruler of the synagogue named Jairus came and fell at the feet of Jesus, beseeching him to come to his house, where his only daughter, a girl of twelve, lay dying. As Jesus went, the people thronged him, and among them was a woman who for twelve years had suffered from an issue of blood ; the doctors had taken all her money, but had done her no good. She came behind Jesus and touched the edge of his garment : the issue was immediately stopped.

‘Who touched me?’ asked Jesus.

All denied touching him purposely, and Peter and the others said :

‘Master, see how the people throng and press you, and yet you ask, “Who touched me!”’

‘Somebody has touched me,’ replied Jesus, ‘for I perceive that virtue has gone out of me.’

The woman saw that she was discovered, and trembling, fell down before him, and confessed before

all the people why she had touched him, and how she was instantly healed.

‘Daughter,’ said Jesus, ‘comfort yourself; your faith has caused you to be cured; go in peace.’

While he spoke, a messenger came to Jairus from the house, saying :

‘Your daughter is dead; do not trouble the Master.’

Jesus heard the message, and said to the father :

‘Fear not: believe, and your daughter shall live.’

He would allow none to enter the house with him except the father and mother, Peter, James, and John. All the household were weeping and bewailing their loss, and Jesus said :

‘Do not weep: she is not dead, but sleeping.’

They laughed scornfully, knowing that she was dead. But he put them out of the room, and taking the girl by the hand, said :

‘Maid, arise.’

Her spirit returned, and she rose, to the great astonishment of the parents. Jesus commanded them to give her some food, and to tell no one of the event.



CHAPTER IX.

CALLING the twelve disciples, Jesus invested them with power and authority over all devils and diseases, and sent them forth to preach the kingdom of God, and to heal the sick.

‘Take nothing for your journey;’ he commanded, ‘no stick, no wallet, no bread, no money, nor more than one coat each. And stay at the first house you enter until

you resume your journey ; and whoever will not receive you, shake the dust off your feet when you leave, for a witness against them.'

The disciples departed, and visited every town, preaching the gospel and healing the sick.

The fame of Jesus reached Herod the tetrarch, who was much perplexed, for it was said by some, that John was risen from the dead. Others said that Jesus was Elijah, and others again that he was one of the old prophets risen again.

'John have I beheaded,' said Herod, 'but who is this of whom I hear such things ?'

And he desired to see Jesus.

When the apostles returned to Jesus and reported all their doings to him, he withdrew with them to an un-frequented spot in Bethsaida. But he was discovered, and the people flocked to him ; he spoke to them of the kingdom of God, and healed their diseases.

Towards the close of the day the twelve disciples came to him saying :

'Send the people away, that they may get food and lodging in the surrounding towns and villages, for this is a deserted place.'

'Give them something to eat,' said Jesus.

'We have nothing but five loaves and two fishes,' they replied, 'unless we go and buy food for all this multitude.'

There were about five thousand men. Jesus said to the disciples :

'Let them sit down in companies of fifty.'

The people seated themselves, and Jesus took the loaves and fishes, blessed them, looking up to heaven, and then divided them and gave to the disciples to distribute. When all had eaten sufficiently, the fragments were collected, and filled twelve baskets.

Afterwards, his disciples came to him when he was praying in solitude, and he asked :

‘Whom do the people say that I am?’

‘Some say John the Baptist,’ they replied, ‘but some say Elijah, and others, one of the ancient prophets risen again.’

‘But,’ he asked, ‘whom do you say that I am?’

It was Peter who answered.

‘The Christ of God,’ said he.

Jesus commanded them to tell no man that.

‘The Son of Man,’ he said, ‘must undergo much suffering and be rejected by the elders, priests, and lawyers ; he must be killed and raised again on the third day.’

‘If any man will come after me,’ he continued, ‘let him deny himself, and daily carry his cross and follow me. For he who would preserve his life shall lose it ; but whoever loses his life for my sake shall save it. What is the advantage to a man if he gain the whole world and become himself lost ? For whoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he comes in his glory, and in the glory of his Father and the holy angels. And I tell you solemnly that some of you who are standing here now shall see the kingdom of God before your death.’

About a week after this, he ascended a mountain to pray, taking with him Peter, James and John. As he prayed, his countenance changed, and his clothing became white and dazzling. Two men talked with him ; these were Moses and Elijah, who appeared glorious, and spoke of the approaching death of Jesus at Jerusalem. The three disciples had been asleep ; but waking, they saw the glory of Jesus and the two men who were with

him. When Moses and Elijah disappeared, Peter spoke to Jesus, scarcely knowing what he said.

‘Master,’ said he, ‘it is good for us to be here : let us set up three tents, one each for you, Moses, and Elijah.’

While he spoke, a cloud overshadowed them, and they were afraid. Out of the cloud came a voice, saying :

‘*This is my beloved Son ; hear him.*’

When the voice ceased, Jesus was seen alone.

They kept this event secret, and told no one in those days of the things they had seen.

The next day, as they descended the hill, a crowd of people met them, and a man cried out among them :

‘Master, I beseech you to look upon my son, for he is my only child ; a spirit suddenly seizes him and he cries out ; it throws him into convulsions so that he foams at the mouth, and bruises him, and scarcely ever leaves him. I besought your disciples to cast it out and they could not.’

‘Oh faithless and perverse generation !’ exclaimed Jesus, ‘how long shall I be with you and bear with you ? Bring your son here.’

The possessed one was approaching, when the devil threw him down in convulsions. Jesus rebuked the unclean spirit, healed the boy, and gave him to the father.

All were amazed at this display of the mighty power of God. While they were wondering, Jesus said to his disciples :

‘Let these words sink into your ears : for the Son of man shall be delivered into the hands of men.’

The disciples were unable to understand this, but they were afraid to ask for an explanation.

But a contention arose among them, as to which of

them should be greatest ; and Jesus, perceiving their thoughts, called a child to his side.

Then he said to the disciples :

‘Whoever receives this child in my name receives me ; and whoever receives me receives him who sent me : for he who is least among you, shall be great.’

‘Master,’ said John, ‘we saw one casting out devils in your name, and we forbade him, because he was not with us.’

‘Forbid him not,’ said Jesus, ‘for he who is not against us is for us.’

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When the time came for Jesus to be received in heaven, he stedfastly insisted upon going to Jerusalem. He sent messengers to make the necessary arrangements, and they entered a Samaritan village to take lodgings for him ; but when he arrived, the people would not receive him, because they perceived that he was going to Jerusalem. James and John were indignant and asked :

‘Lord, shall we command fire to descend from heaven and consume them, like Elijah did ?’

Jesus rebuked them.

‘You are actuated by a wrong spirit. The Son of Man is come, not to destroy men’s lives, but to save them.’

And they went to another village.

As he continued his journey, a man came to him saying :

‘Lord, I will follow you wherever you go.’

‘The foxes have holes,’ replied Jesus, ‘and the birds have nests ; but the Son of Man has no place to lay his head.’

To another man he said :

‘Follow me.’

‘Lord, allow me to first go and bury my father,’ the man replied.

‘Let the dead bury their dead,’ said Jesus, ‘but you go and preach the Kingdom of God.’

Another said :

‘Lord, I will follow you ; but first let me go and bid farewell to all at home.’

But Jesus replied :

‘No man who looks back after putting his hand to the plough, is fit for the Kingdom of God.’

CHAPTER X.

AFTER this, Jesus appointed seventy other disciples, and sent them two and two before him, to every town and village whether he purposed to follow.

‘The harvest truly is great,’ said he, ‘but the labourers are few ; pray to the Lord of the harvest therefore to send forth more labourers. Go your ways : I send you forth as lambs among wolves. Take neither purse, nor wallet, nor shoes ; and salute no man by the way. When you enter a house say : ‘Peace be to this house,’ and if a son of peace be there, your peace shall rest upon it ; but if not, it shall return to you again. Remain at the same house, eating and drinking such things as they offer, for the labourer is worthy of his wage. But do not go from one house to another. And whatever town you enter and are received by the inhabitants, eat of such things as are set before you, heal the sick among them, and say, “The Kingdom of God comes near to you.” But when a town refuses to receive you, leave it and say : “Even the very

dust of your town which clings to us we wipe off against you: but nevertheless, be sure of this, that the Kingdom of God approaches you." And at the day of judgment it shall be better for Sodom than for that town.

'Woe to you Chorazin! Woe to you Bethsaida! for if the mighty works which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the day of judgment than for you!

'And you Capernaum, will you aspire to heaven? you shall be sunk into hell.

'He who hears you, hears me; whoso despises you despises me, and despising me despises him who sent me.'

The seventy returned joyfully, saying :

'Lord, even the very devils submit to us through your name.'

He replied :

'I saw Satan fall like lightning from heaven. I give you power to tread upon serpents and scorpions, and authority over the power of the enemy; nothing shall be able to injure you. But rejoice not so much that this power over spirits is given to you, as that your names are written in heaven.'

In that same hour Jesus was glad in spirit, and said :

'I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and thoughtful, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight.'

'All things,' he continued, 'are given to me by my Father; and none but the Father knows who the Son is; and who the Father is, only the Son knows, and those to whom the Son reveals him.'

Then to his disciples he added privately :

‘Blessed are the eyes which see the things which you see ; for many prophets and kings have desired in vain to see and hear the things which have been told and shown to you.’

A lawyer, wishing to try him, stood up and asked :

‘Master, what shall I do to inherit eternal life?’

‘What does it say in the law,—what do you read?’ replied Jesus.

The lawyer replied :

‘*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.*’

‘You have answered rightly,’ said Jesus, ‘do this, and you shall live.’

But the lawyer, to justify himself, asked :

‘But who is my neighbour?’

‘A certain man,’ said Jesus, ‘travelling from Jerusalem to Jericho, was waylaid by thieves, who stripped and wounded him, and leaving him half dead, departed. Now, the first man who came that way was a priest : he saw the wounded man, and passed by on the other side. The next comer was a Levite : he inspected the victim and continued his journey. But a Samaritan next came, and when he saw the man, he felt sorry for him, and dismounting, bound up his wounds and poured oil upon them. Then he gave the poor man some wine, and giving up his own beast to him, took him to an inn, where he tended him. On the morrow, when setting out, he gave the landlord eighteen pence, saying : “Take care of him ; and if you spend anything more, I will repay you the next time I come.”’

‘Which now of those three was neighbour to him whom the thieves robbed, do you think?’

‘He who showed mercy on him,’ replied the lawyer.

‘Go, and do likewise,’ said Jesus.

Continuing their journey, they came to a certain village where a woman named Martha received him in her house. She had a sister named Mary, who sat at the feet of Jesus, listening to his words, while Martha did all the work. At last Martha spoke :

‘Lord,’ said she, ‘do you not mind my sister leaving me to serve alone ? Bid her to come and help me.’

‘Martha, Martha,’ said Jesus, ‘you are careful and anxious about many things, but one thing only is necessary ; Mary has chosen that good thing, and it shall not be taken from her.’



CHAPTER XI.

JESUS was praying in a certain place, and when he ceased, his disciples said :

‘Lord, teach us to pray, as John taught his disciples.’

‘When you pray,’ said Jesus, say : ‘*Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as in heaven. Give us every day our daily bread. Forgive us our sins, as we forgive others their faults. Let us not be tempted, but deliver us from evil.*’

‘Suppose one of you has a friend,’ he continued, ‘and you go to him at midnight, saying : “My friend, lend me three loaves ; for a friend of mine has just arrived from a distance, and I have nothing to set before him ;” and he shall reply : “Do not trouble me, for the doors are fastened and the children are in bed : I cannot get up to

lend you bread ;" yet I tell you that though he will not oblige you as a friend, yet if you importune him sufficiently, he will grant your request.'

'And I say to you: Ask, and it shall be given to you : seek, and you shall find : knock, and the door shall be opened. For every one receives who asks, he who seeks finds, and the door is opened to him who knocks.

'If a son ask his father for bread, will he give him a stone ? or will he give him a serpent if he ask for a fish ? or a scorpion for an egg ? If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to those who ask him ?'

He next surprised the people by expelling a dumb spirit from a man, and enabling the man to speak.

But some of them said :

'He casts out devils by the power of Beelzebub, the chief of devils.'

Others to try him, asked for a sign from heaven. But he, knowing their thoughts, said :

'Every kingdom divided against itself is destroyed, and a divided house cannot stand. If Satan therefore fight against himself, how shall his kingdom stand ? Moreover, if I by Beelzebub cast out devils, by whom do your sons cast them out ? They shall be your judges. But if I with the finger of God cast them out, then doubtless the kingdom of God is come upon you.'

'When a strong man armed guards his castle, his goods are secure ; but when one more powerful comes and overthrows him, the armour in which he trusted is taken from him, and his goods are divided. He who is not with me is against me, and he who gathers not with me, scatters abroad.

'An unclean spirit, when he is expelled from a man,

wanders in waterless places, seeking rest and finding none. Finally he says, "I will return to the house from which I came," and returning, he finds it swept and adorned. Then he seeks out seven other spirits, more wicked than himself; they all enter and dwell in that house, and the last state of that man is worse than the first.'

As Jesus was thus speaking, a woman in the audience cried aloud :

'Blessed is the womb which bore you, and the breasts which you have sucked !'

'Rather are those blessed,' replied Jesus, 'who hear the word of God and keep it.'

When the number of his hearers increased, he said :

'This is an evil generation : it seeks a sign, and no sign but that of Jonah the prophet shall be given to it. For as Jonah was a sign to the Ninevites, so shall the Son of Man be to this generation. The Queen of the South shall rise up at the judgment with the men of to-day, and shall condemn them ; for she came from the furthest part of the earth to hear Solomon, and see,—a greater than Solomon is here ! This generation shall also be condemned in the judgment day by the men of Nineveh, for at the preaching of Jonah they repented, and see,—a greater than Jonah is here !

'No man having lighted a candle, puts it out of sight or under a bowl ; he places it upon a candlestick, so that they who enter may see.'

'The light of the body is the eye ; therefore if your eye be pure, your body is filled with light ; but if your eye be evil, your body is full of darkness. Be sure then that the light within you is not darkness ! If your whole body be full of light, with no part dark, you are illumined as by the bright shining of a candle.'

He then accepted the invitation of a Pharisee, who asked him to dinner. The host was much surprised to see Jesus sit down to eat without having first washed. But Jesus said to him :

‘ You Pharisees clean the outside of the cup and the dish, while inside is extortion and wickedness. Fools that you are ! Did not he who made the outside make the inside too ? Give alms of such things as you can and all things shall be clean to you.

‘ But woe to you Pharisees ! for you pay tithe of mint and rue and all kinds of herbs, but justice and the love of God you ignore ; these should have had your first attention, and the others need not have been neglected.

‘ Woe to you Pharisees ! for you love to occupy the chief seats in the synagogue, and to be saluted in places of public resort.

‘ Woe to you, lawyers and Pharisees, hypocrites ! for you are as hidden graves, into which people walk unawares.’

One of the lawyers objected :

‘ Master,’ said he, ‘ in saying this you condemn us also.’

‘ Woe to you also, you lawyers ! ’ replied Jesus, ‘ for you impose heavy burdens upon the people, which you yourselves do not touch with one of your fingers.

‘ Woe to you ! for you build the sepulchres of the law-givers whom your fathers killed. Truly, by so doing you bear witness that you applaud the deeds of your ancestors. Therefore said God in his wisdom, “ I will send to them prophets and apostles, some of whom they shall kill and persecute, that the blood of all who have been killed from the beginning of the world, from Abel to Zacharias (who perished between the altar and the temple) may be required of this generation.” I tell you truly, of this generation it shall be required.

‘Woe to you lawyers ! for you take away the keys of knowledge, and will neither enter yourselves, nor let those enter who would.’

‘The lawyers and Pharisees, hearing this, endeavoured to exasperate him, so that he might be provoked to say something upon which they could found an accusation against him.

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CHAPTER XII.

A VAST number of people were now assembled, and Jesus began to address his disciples :

‘Beware of the yeast of the Pharisees,’ said he, ‘which is hypocrisy. For there is nothing covered which shall not be exposed, nothing hidden that shall not be revealed. Therefore what you have spoken in darkness shall be heard in the light ; and that which you whispered in the chamber shall be proclaimed upon the house-top.

‘Have no fear of those who can do no more than kill the body ; but there is one whom I forewarn you to fear, even him who is able to kill and afterwards cast into hell.

‘Are not five sparrows sold for twopence-halfpenny ? yet not one of them is forgotten by God. But as for you, the very hairs of your head are numbered. Fear not therefore, you are of more value than many sparrows.

‘I tell you also that I will confess before God every one who upon earth confesses me before men. But I will also deny him who denies me.

‘A word spoken against the Son of Man may be for-

given ; but there is no forgiveness for him who blasphemers against the Holy Spirit.

‘ When you are taken to the synagogues, and before magistrates and judges, do not prepare your answer, for you shall be taught what to reply by the Holy Spirit.’

One of the listeners said to him :

‘ Master, speak to my brother, and bid him divide the inheritance with me.’

‘ Man,’ he replied, who made me a judge or a divider between you ? ’

‘ Take heed,’ he continued, ‘ beware of coveteousness, for a man’s life is not valued according to his possessions. There was a wealthy farmer whose farm yielded rich crops, and he said to himself, “ What shall I do, for my crops are too great for my store-rooms ? I will pull down my barns and build larger, so that I may store all my crops, and then I will say to my soul : ‘ Soul, we have enough to last us many ycars, let us take our ease ; eat, drink, and be merry.’ But God said to him : “ Fool, this night is your soul required of you ; then whose shall these things be which you have provided ? ”

‘ Like this farmer is the man who amasses riches for himself, but is not rich in God’s wealth.

‘ Therefore,’ he continued, addressing his disciples, ‘ waste no thought upon your bodily needs ; what you shall eat or what you shall wear ; for life is more than food, and the body is more than clothing.

‘ Consider the ravens : they neither sow, nor reap, nor gather into barns, yet God feeds them : how much better are you than they ? Which of you can by anxious thought add a foot to his height ? And if you cannot do even this, why trouble yourselves about the rest ?

‘ Consider the lilies how they grow : they neither toil nor spin ; and yet Solomon in all his glory was not

clothed like one of these. And if God so clothe the grass, which is here to-day, and to-morrow is dried up, how much more will he clothe you, O faithless ones?

‘Have no anxiety how you shall obtain food and drink: let your mind not be troubled about such things. For these are the objects of worldly thought: your Father knows that you have need of them. But seek the kingdom of God, and be sure that these things shall be given to you.

‘Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. Sell all that you have and give to the poor; provide yourselves with purses which shall not wear out; with treasure in the heavens, where thief cannot steal or moth corrupt: for where your treasure is, there also will your heart be.

‘Be ever prepared and keep your lights burning; like servants who wait the return of their lord from the wedding: that when he knocks, they may open to him immediately. Blessed are those servants who shall be found watching when the lord comes, for he will make them sit down to eat, and will serve them himself. Aye, if he shall come at midnight, or at day-break, and find them waiting, blessed are those servants.

‘Think of this: if the householder had known what time the thief would come, he would have watched, and would not have allowed his house to be broken into. Therefore be ever-ready: for the Son of Man will come when least expected.’

‘Lord,’ said Peter, ‘do you mean this parable for us only, or for all?’

‘Who is the faithful and wise steward,’ replied Jesus, ‘who shall be made by his lord ruler of the household, to provide the members with food? Blessed is that man who shall be found so doing, when his lord comes!

For the lord shall make him ruler of all his possessions. But if the servant says in his heart: "My lord delays his coming," and begins to beat the other servants and to feast and get drunk, the lord will return one day when the servant is not expecting him, and will take him unawares; then will he cut him in two and condemn him to the fate of the unbelievers.

'And that servant who, knowing his lord's will, neither prepared for his coming, nor did according to his wishes, shall be severely beaten. But he who did wrong in ignorance, shall be lightly punished. For from him to whom much is given, much shall be required.'

'I came to bring fire upon the earth; what if it be already kindled? But I have a baptism to be baptized with, and how am I straitened until it be accomplished!'

'Do you suppose that I came to bring peacefulness to the earth? No: but rather contention; for from henceforth households shall be divided, two against three and three against two. Father shall be against son, and son against father; mothers and daughters, daughters-in-law and mothers-in-law shall be at variance.'

'When you see a cloud rising in the west,' he continued, addressing the people, 'you say: "There is a shower coming," and so it proves. And when the south wind blows you say, "It will be hot," and the heat comes. Hypocrites! you can discern the signs of the weather, but how is it you cannot read the signs of the times? aye, and why do you not even judge rightly of yourselves.'

'When an enemy has a claim against you, endeavour to satisfy him, lest he summon you before the judge, and the judge deliver you to the gaoler to be cast into prison. I tell you, you shall not be liberated till you have paid the last farthing.'

CHAPTER XIII.

JESUS was told by some of those present, of the Galilæans, who had been killed by Pilate while they were sacrificing. He answered :

‘Do you suppose that these were the most sinful among the Galilæans, because they were thus punished ? Not so ; unless you repent, you shall likewise perish.

‘Or these eighteen who were killed by the falling of the tower in Siloam ; do you think they were the worst of the inhabitants of Jerusalem. Not so ; unless you repent, you shall likewise perish.’

He next spoke a parable :

‘A man had a fig tree in his vineyard, which bore no fruit. “Look here,” said he to his gardener, “three years has this tree borne no fruit ; cut it down : why should it occupy the soil?” The gardener replied : “Lord, let it stand one more year, and I will manure it and dig the ground ; then if it bears fruit, well ; and if not, cut it down.”’

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As he was teaching in one of the synagogues upon the Sabbath, he noticed a woman who had been crook-backed for eighteen years, and could not straighten herself. He called her to him and said :

‘Woman, your infirmity is cured.’

He laid his hands upon her, and she was instantly made straight, and glorified God.

But the ruler of the synagogue was indignant, because Jesus had done this deed upon the Sabbath. He said to the people :

‘There are six days in which to work ; come to be healed on one of them, and not upon the Sabbath.’

‘Hypocrite !’ exclaimed Jesus, ‘does not everybody take his ox or his ass from the stall to the drinking place on the Sabbath ? Ought not this woman then, being a daughter of Abraham, afflicted by Satan for eighteen years, to be healed on the Sabbath ?’

His adversaries were ashamed, and the people rejoiced in the glorious things which were done by him.

‘What is the kingdom of God like ?’ he asked, ‘to what shall I compare it ? It is like a mustard seed, which a man threw into his garden ; and it grew into a great tree in which the birds found shelter. It is like the yeast which a woman mixed with a stone of flour, and the whole was leavened.’

Pursuing his journey to Jerusalem, Jesus taught in all the towns and villages on his way.

In one of these he was asked :

‘Lord, are they few who shall be saved ?’

‘Strive to enter by the narrow gate,’ he replied, ‘for many shall be unable to enter who try. When the master of the house is risen and has closed the door, you will stand outside and knock, saying, “Lord, Lord, let us come in ;” and he will reply : “I do not know you : where do you come from ?” You will say : “We ate and drank with you, and you taught in our streets.” But he will answer : “I do not know where you come from : away from me, wicked ones !” And there will be weeping and grinding of teeth when you see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast out.

‘From north, south, east, and west, they shall come and sit down in the kingdom of God ; and some among

the first shall be last, and of the last, some shall be first.'

The same day, some Pharisees came to him, saying :
 ' You had better leave this place : for Herod seeks to kill you.'

' Go and tell that fox,' he replied, ' that to-day and to-morrow I cast out devils and perform cures ; on the third day I shall be perfected. Nevertheless, I must continue my journey to-day, to-morrow, and the next day, for it cannot be that a prophet should perish out of Jerusalem.

' O Jerusalem, Jerusalem, destroyer of the prophets, and assailant of the messengers sent to you ; how often would I have gathered your children as a hen gathers her brood under her wings, and you would not ! Now your house is left desolate, and you shall not see me until the day when you shall say :

' Blessed is he who comes in the name of the Lord.'



CHAPTER XIV.

ON a sabbath day Jesus went to eat at the house of one of the chief Pharisees, and he was watched.

He saw a man suffering from dropsy, and asked the lawyers and Pharisees :

' Is it lawful to heal on the Sabbath day ? '

They made no reply, and Jesus healed the man and sent him away.

' Which of you,' he then asked, ' would not pull your horse or ox out of a pit on the Sabbath day ? '

Again the lawyers and Pharisees could find no answer.

When he observed how the guests selected the best seats they could find, he spoke a parable to them.

‘When you are bidden to a wedding,’ he said, ‘do not appropriate the highest seat, lest, a more honoured guest arriving, the host should ask you to resign your seat to the new-comer: you would then be humiliated to the lowest seat. But choose a seat at the bottom of the table; so that when the host comes, he may say: “Friend, come up higher;” thus shall you be honoured in the presence of the guests. For whoever exalts himself shall be humbled, and he who is modest shall be raised.’

Then to the host he said :

‘When you give a dinner, do not invite friends, brothers, relations, or rich neighbours; lest they return the compliment, and recompense you. But invite to your dinner the poor, the lame, the maimed, and the blind; these cannot recompense you, and therefore you shall be called blessed, and rewarded at the resurrection of the just.’

One of the guests exclaimed :

‘Blessed is he who shall eat bread in the kingdom of God!’

Jesus said to him :

‘A certain man invited many guests to a banquet, and when the appointed time arrived, he sent his servant to them saying : “Come, for everything is ready.” But the guests one and all began to excuse themselves. “I have bought some land,” said one, “and must go to see it: pray excuse me.” Another said : “I have bought five yoke of oxen, and must go to try them: you must excuse me.” “I have married a wife,” said a third, “and therefore I cannot come.” When the servant reported these things to his master, he was very angry and said :

“Go into the alleys and courts of the city, and bring the poor, the maimed, the halt, and the blind.” This was done, and the servant said, “Lord, there is yet room for more.” “Go and search the highways and the byeways, and compel the vagrants to come in, that my house may be filled ; for not one of those who were bidden shall taste the banquet.”

.

There were vast numbers of people with Jesus, when he turned and said to them :

‘If any man comes to me, and does not hate his father, mother, brothers, sisters, and children,—aye and even his own life too, he cannot be my disciple. And whoever does not follow me, carrying his cross, cannot be my disciple. For which of you, intending to build a house, does not first sit down and calculate whether he is able to defray the cost, lest, having laid the foundation, he finds himself unable to complete it? For then all who see it, jeer at him, saying : “This man began to build, but was not able to finish !”

‘Or what king before going to war with another monarch, does not consider whether with ten thousand men he is able to cope with him who has twenty thousand? and if he is not, does he not send an embassy to the other king to ask the terms of peace? So likewise, he who does not forsake all that he has, cannot be my disciple.

‘Salt is good, but if it lose its saltness, how shall it be recovered? It is then neither good for the land nor the dung-hill, but is thrown away. He that has ears, let him hear.’

CHAPTER XV.

THE tax-collectors and other evil men gathered round to hear Jesus, and the Pharisees and lawyers murmured.

‘This man receives bad men and eats with them,’ they complained.

Jesus replied to them :

‘What man among you,’ said he, ‘losing one out of a hundred sheep, does not leave the ninety-nine and seek the one which is lost ? And, if he finds it, does he not lay it upon his shoulders, and call his friends and neighbours to share his joy, saying, “Rejoice with me, for I have found the sheep which was lost”? Just so is there more joy in heaven over one bad man who repents, than over ninety-nine good persons who need no repentance.

‘Or suppose a woman, having ten shillings, lose one of them : does she not light a candle, sweep the floor, and search diligently until she finds it ? And then she calls together her friends and neighbours, saying, “Rejoice with me, for I have found the shilling which I lost.” So is there joy in the presence of God’s angels over one sinner who repents.’

‘A certain man,’ he continued, ‘had two sons ; and the younger of them said : “Father, give me my share of the property;” and the father divided the estate between them. The younger son thereupon took all that belonged to him and went to a foreign country, where he spent all his money in drunkenness and debauchery. When he had spent all, a famine arose, and he began to be in want. He was compelled at last to offer himself to a citizen of that country, who engaged him as a swine herd ; and while he tended the swine, he was glad to eat the husks upon which they fed, for no

one gave him food. Here his sense returned to him, and he mused : “ How many of my father’s hired labourers have bread enough and to spare, while I am perishing of hunger ! I will rise and go to my father, and say : “ Father, I have sinned against heaven, and done wrong to you. I am not fit to be called your son : make me one of your hired labourers.” He rose and returned home.

‘ But his father saw him approaching in the distance, and full of pity, ran to meet him ; he clasped him in his arms, and kissed him. “ Father,” said the son, “ I have wronged heaven and you, and am not worthy to be your son.” The father said to one of the servants : “ Bring out the best clothing you have, and dress him : bring shoes for his feet, and put jewellery upon his hands. Kill the fat calf at once, and let us eat and be joyful ! For this my son was dead, and is alive again : he was lost, and is found.” And they were very happy. But the elder son coming from the fields, heard the sounds of music and dancing, and inquired of the servants what it meant. They replied : “ Your brother is come, and your father has had the fat calf killed, because he has recovered his son safe and sound.” He was angry at this, and refused to go in : presently his father came out and entreated him to enter.

“ Father ” said he, “ look how many years I have served you, and have not disobeyed your commands ; yet in all these years you have never given me even a kid, that I might make merry with my friends. But as soon as this son comes, who has spent your substance among bad women, you kill for him the fat calf ! ” “ My son,” replied the father, “ you are always with me, and all that I have is yours. It is right that we should be glad of

your brother's return : that he is living who was dead, that he is found who was lost.”

CHAPTER XVI.

JESUS said to his disciples :

“There was a certain landlord who was accused of having squandered his rents, and mismanaged his estate. The king, calling him to court, said : “What is this that I hear of you ? Settle your accounts, for your estate shall be confiscated.””

““What shall I do now ?” the landlord asked himself : “I cannot work, and should be ashamed to ask for a pension. I must devise some means of making friends with my tenants, that they may support me when I lose my land.” When rent day came, therefore, he said to the first tenant :

‘What is your rent ?’

‘Three hundred pounds,’ replied the tenant.

‘Alter it to two hundred,’ said the landlord.

‘What do you pay ?’ he inquired of another.

‘Two hundred.’

‘A hundred and fifty is enough,’ replied the landlord.

Thus he went through them all, and when the king heard of it, he praised the forethought of the landlord.

‘Thus,’ said Jesus, ‘more wisdom is exercised by worldly men seeking earthly objects, than by the children of light seeking the blessing of God. And I say to you : Be just and generous with your riches, so that with them you may buy men's hearts ; then at your fall you shall be received with lasting affection by those whom you have benefited.

‘He who is faithful in dealing with little, will also be faithful in much ; and he who is unjust in one thing will be unjust in many. If therefore, you cannot deal rightly with mere worldly riches, how shall the true riches be entrusted to you to dispense? Nay, if you cannot deal justly with that of which you are but a trustee, who shall give you property to be your own? No man can serve two masters ; for he will love the one and neglect the other, or respect the other and despise the one. You cannot serve God and strive to get rich.’

The Pharisees, who were mostly capitalists, scoffed at this doctrine, and Jesus said to them :

‘You are they who can justify yourselves by the laws of man ; but God sees into your hearts, and that which men esteem is often abominable in his sight.

‘The words of the law and the prophets stood until the coming of John ; but since that time the kingdom of God is preached, and every man presses into it. It is easier for heaven and earth to pass away, than for one word of the law to fail.

‘Whoever divorces his wife and marries again, commits adultery ; and he who marries the divorced wife is also an adulterer.

‘There was a certain rich man who dressed extravagantly, and lived sumptuously ; and at his gate lay Lazarus, a beggar, so full of sores that the dogs came and licked him ; he subsisted on the scraps from the rich man’s table. At last Lazarus died, and was carried to Abraham’s bosom by angels. The rich man also died, was buried, and went to hell ; where, being tormented, he raised his eyes and saw Lazarus lying on Abraham’s bosom. “Father Abraham,” he cried, “have pity on me, and send Lazarus to dip his finger in water that he may cool my tongue, for I am in anguish in this fire.”

“My son,” said Abraham, “reflect that upon earth you received good things, and Lazarus evil: now he is comforted, and you are tormented. And besides this, there is a great gulf between you and us, so that neither we can go to you, or you come to us.” Then said the rich man: “I pray you then father, send him to my father’s house, that he may warn my five brothers, lest they also come to this place.” “They have Moses and the prophets,” replied Abraham, “let them hear them.” “Nay, father Abraham,” said he, “but if one appeared to them from the dead, they would believe.” “If they will not hear Moses and the prophets,” returned Abraham, “neither would they be persuaded by one raised from the dead.”

CHAPTER XVII.

‘IT is impossible that difficulties should not arise,’ continued Jesus, speaking to his disciples, ‘but woe to him who causes them: it were better for him that he were thrown into the sea with a millstone hung round his neck; than that he should place difficulties in the way of one of these little ones !

‘Be careful: if your brother offend you, rebuke him; and if he repent, forgive him. If he injure you seven times in one day, and seven times repent, you shall forgive him.’

The apostles said to him :

‘Lord, increase our faith.’

‘If you had as much faith as a mustard seed,’ replied Jesus, ‘you could command this sycamore tree to

be rooted up and thrown into the sea, and it should be done.

‘Which of you having a servant working in the field will say to him when he comes in : “Come ; sit down and eat.”? Do you not rather say : “Prepare my supper, and wait upon me ; afterwards you shall sup.”?

‘And then does he thank that servant for obeying his orders? I trow not. So you, having done all that you are commanded, may say : “We are unprofitable servants ; we have merely done our duty.”’

On the way to Jerusalem, Jesus passed through Samaria and Galilee ; and as he entered a certain village, ten men, who were lepers, stood at a distance, crying :

‘Jesus, Master, have mercy upon us.’

When he saw them, he said :

‘Go and show yourselves to the priests.’

They obeyed, and were cleansed as they went.

One of them, a Samaritan, thereupon turned back, glorified God with a loud voice, and fell at the feet of Jesus, thanking him. Jesus asked :

‘Were there not ten cleansed? Where are the nine? Is this foreigner the only one who returned to give thanks to God?’

Then turning to the Samaritan, he said :

‘Rise and depart : you are cleansed by your faith.’

Being asked by the Pharisees when the kingdom of God should come, he replied :

‘The kingdom of God comes not from without ; nor will you be able to say : “See, it is here,” or “Look, it is there,” for the kingdom of God is within you.’

‘The days will come,’ said he to the disciples, ‘when you will desire to see the day of the Son of Man, but you will not see it. Many will say to you, “It is here,” or “It is there,” but do not heed them; for in the day of the Son of Man, he will be like the lightning flashing from one horizon to the other. But first, he must endure much suffering, and be rejected by this generation. At his coming it shall be like it was in the days of Noah, when the people ate, drank, and married, until the day when Noah entered the ark, and the flood swept all the rest away. And in the days of Lot, the people of Sodom continued to eat and drink, buy and sell, plant and build, until the day when Lot left the city, and it was destroyed by the fire and brimstone from heaven. So shall it be in the day that the Son of Man is revealed.

‘In that day, whatever man is on the housetop, let him not re-enter the house for his clothes, and let not him who is in the field return. Remember Lot’s wife.

‘Whoever shall be careful of his life shall lose it; and he who disregards it shall save it.

‘In that night there shall be two men in a field: one shall be taken and the other left; two women shall be grinding together, one shall be taken and the other left.’

‘Where, Lord?’ asked the disciples.

‘Where the carcase is,’ he replied, ‘there will the vultures be gathered together.’

CHAPTER XVIII.

JESUS then delivered a parable, to teach them that they should pray and not faint.

‘In a certain city there was a judge who neither feared God nor cared for man, and to him a widow applied for justice. He disregarded her petition for a time, but after a while he said : “Though I fear not God nor regard man, yet I must grant this widow’s petition, or I shall be wearied by her persistent complainings.”

‘Observe these words of the unjust judge, and then think whether God will not listen to the complaints of those who cry to him by day and night, and with whom he is long-suffering. I tell you, he will quickly avenge them. Nevertheless, when the Son of Man comes, will he find faith upon the earth.’

Another parable he spoke to some who considered themselves very good, and looked down upon others.

‘There went two men to pray in the temple, a Pharisee and a tax-collector. The Pharisee stood up and said :

“God, I thank thee that I am not as other men ; monopolists, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week ; and I give tithes of all that I get.”

The tax-gatherer, standing afar off, would not even lift his eyes to heaven, but striking his breast, prayed : “Lord, be merciful to me, a sinner.”

‘I tell you, this man returned to his house more justified than the other ; for he who exalts himself shall be abased, and he who humbles himself shall be exalted.’

Some of the women brought their children to Jesus, that he might touch them, but the mothers were rebuked by the disciples. Jesus, however, called the children to him, and said :

‘Let the little children come to me, and forbid them not : for of such is the kingdom of God. Whoever shall not receive the kingdom of God as a child shall not enter therein.’

A certain ruler said to him :

‘Good Master, what shall I do to inherit eternal life?’

‘Why do you call me good?’ inquired Jesus. ‘No one is good but God. You know the commandments: “Do not commit adultery, or kill, or steal, or lie, and honour your parents.”’

‘All these,’ said the ruler, ‘have I kept from my youth.’

‘One thing you yet lack,’ said Jesus, ‘distribute all your wealth among the poor, and follow me; and you shall have treasure in heaven.’

Hearing this, the ruler was very sorrowful, for he was a rich man. Jesus, seeing his unwillingness, said :

‘How hardly shall the rich enter God’s kingdom! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.’

Those who heard these words asked :

‘Who then can be saved?’

‘The things which to man are impossible, are possible to God;’ replied Jesus.

Peter said :

‘We have left all and followed you.’

‘And I tell you,’ replied Jesus, ‘that there is no man who for the sake of the kingdom of God has left house, parents, brothers, wife, or children, who shall not receive in this world much more than he has left, and in the world to come, everlasting life.’

He then took the twelve apostles aside, and said to them :

‘We are going to Jerusalem, where all that has been written by the prophets concerning the Son of Man shall come to pass; for he shall be delivered to the Romans, and shall be derided, spitefully used, and spat upon;

then they shall scourge and put him to death, and he shall rise again on the third day.'

But the twelve did not understand the meaning of this.

As they approached Jericho, a blind man sat begging by the way-side, and hearing great numbers of people pass by, he inquired the reason.

'It is Jesus of Nazareth passing by,' he was told.

He immediately began to cry aloud :

'Jesus, son of David, have mercy upon me !'

He was rebuked by those who walked before Jesus, and bidden to be silent, but he cried all the more :

'Son of David, have mercy upon me !'

Jesus stopped, and ordered the man to be brought to him.

'What would you that I should do for you ?' he asked.

'Lord,' said the beggar, 'that I may receive my sight !'

'Receive your sight:' returned Jesus, 'your faith has saved you.'

The man immediately received his sight and followed Jesus, glorifying God with all the people.

CHAPTER XIX.

IN Jericho was a rich man, Zacchæus, a chief of tax receivers, who was anxious to see Jesus as he passed through the town. But Zacchæus was a little man, and therefore, being unable to see Jesus on account of the crowd, he ran before, and climbed a sycamore tree by the way-side.

When Jesus came to that place, he looked up and said :

'Zacchæus, make haste down ; for I must stay at your house to-day.'

Zacchæus hastened down, and received Jesus joyfully. But others were displeased, and complained that Jesus had gone to be the guest of a wicked man. Zacchæus stood forth and said :

‘Lord, I give half my goods to the poor, and for anything which I may have exacted wrongly, I restore the man four-fold.’

Jesus said to them :

‘To-day is salvation come to this house, since you also are a son of Abraham. For the Son of Man is come to seek and save that which was lost.’

Then he delivered a parable to those who were present, because he was near Jerusalem, and they expected the kingdom to appear immediately.

‘A certain nobleman,’ said he, ‘was leaving his country for a time, while he went to receive a kingdom.

He called his ten servants, and gave to each of them a pound, saying : “Trade with this till I return.” The citizens hated him, and sent a message after him saying that he should not rule over them any longer. When he returned, having been crowned a king, he sent for his servants to present their accounts. The first said : “Lord, your pound has gained ten pounds.” “Well done,” said the lord, “you are a good servant, and because you have been faithful in a little, you shall have authority over ten cities.” The second servant said : “Lord, your pound has gained five pounds.” The Lord commended him, and said : “Be ruler over five cities.” A third servant came, saying : “Lord, here is your pound, which I kept laid up in a napkin. For I was afraid, knowing you to be a severe man, taking up that which you did not lay down, and reaping where you have not sown.” The lord replied : “Out of your own mouth will I judge you, wicked servant : you knew that I was a severe man,

taking that which was not mine, and reaping where I did not sow : why then did you not invest my money, so that when I returned I might have received interest with my capital ? Take the pound from him," he commanded, " and give it to him who has ten." They said to him : " Lord, he has already ten pounds." " I tell you," replied the lord, " that to every one who has shall be given, and from him who has not, even the little he has shall be taken. But as for those citizens, who would not have me to rule them, bring and kill them before me."

After this Jesus proceeded to Jerusalem, and when he came near Bethany and Betphage at the Mount of Olives, he called two of his disciples.

' Go into the next village,' said he, ' and as you enter, you will find a colt which has never yet been ridden, loose and bring him hither. If any man ask for your authority, say, " The lord requires him."

The disciples followed these instructions, and having found the colt, were proceeding to untie him when the owners asked, ' What are you doing with the colt ?'

' The Lord requires him,' replied the disciples.

They brought the colt, and making a saddle of their clothes, set Jesus upon him, and walked before him, strewing their garments in the way. When he approached the city and was descending the Mount of Olives, all the disciples began to rejoice and praise God for all the mighty works which they had seen, saying :

' Blessed be the King who comes in the name of the Lord : peace in heaven, and glory in the highest.'

Some of the Pharisees said to him :

' Master, rebuke your disciples.'

' Nay,' he replied, ' I tell you that if they were silent, the very stones would instantly cry out.'

Presently, the city came in sight, and he wept over it, saying :

‘That thou hadst but known, even now, the things which appertain to peace ! But now they are hidden from thine eyes. For the time comes, when thine enemies shall entrench and surround thee, and keep thee in on every side. They shall level thee to the ground and thy children within thee ; not one stone shall be left upon another, because thou knewest not the time of thy visitation !’

He entered the temple, and began to expel those who bought and sold therein, saying :

‘It is written : “My house is the house of prayer,” but you have made it a den of thieves.’

He taught daily in the temple ; and the priests, the lawyers and the chief citizens sought to destroy him ; but they knew not how to proceed, because all the people flocked to him to hear his words.

CHAPTER XX.

ONE day when Jesus taught the people in the temple, and preached the gospel to them, the priests and lawyers accompanied by the elders, came to him.

‘Tell us,’ said they, ‘by what authority you do these things. Who is he who gave you authority ?’

‘I will also ask you one question,’ replied Jesus. ‘Was the baptism of John from heaven or of men ?’

To answer this perplexed his questioners, for they reflected that if they replied : ‘From heaven,’ he would demand of them why then they refused to believe John ;

while if they said : 'Of men,' they would be stoned by the people, who believed John to have been a prophet.

They therefore replied that they could not tell.

'Neither,' said Jesus, 'do I tell you by what authority I do these things.'

He then addressed the people in a parable.

'A certain man planted a vineyard, and when he had let it to husbandmen, he went to another country for a long while. At harvest-tide he sent his servant to the tenants for some of the fruit, but the tenants beat the messenger and sent him away empty. Another servant was sent, and again a third ; these were similarly received, being shamefully treated, wounded and cast out. Then said the lord of the vineyard : "What shall I do ? I will send my beloved son ; it may be that they will reverence him when they see him." But when the husbandmen saw the son coming, they said : "This is the heir : come, let us kill him, that the inheritance may be ours." So saying, they cast him out of the vineyard and killed him.

'What therefore shall the lord of the vineyard do to those husbandmen ? He shall come and destroy them, and shall give the vineyard to others.'

'God forbid !' said the listeners.

'What is this that is written ?' he continued, '"The same stone which the builders rejected, is become the principal corner stone"? Whoever shall fall upon that stone shall be broken, but he upon whom it falls shall be ground to powder.'

The priests and lawyers perceived that this parable was spoken against them, and they sought to arrest him, but were afraid of the people. They then watched him, and sent informers to engage him in conversation as good men, in order that they might draw compromising language from him, such as would enable them to accuse

him to the civil power. These said to him : 'Master, we know that what you say and teach is right, and that you are afraid of no man, but teach the way of God. Tell us therefore ; is it lawful for us to pay tribute to Cæsar or no ?'

Jesus perceived their design, and replied :

'Why do you tempt me ? Show me a penny : whose image and superscription is upon it ?'

'Cæsar's : ' they replied.

'Then' said he, 'give to Cæsar the things which belong to Cæsar, and to God the things which are God's.'

This answer baffled the informers ; and they were silent.

Certain Sadducees, who deny the resurrection of the dead, came next to him, and said :

'Master, Moses commanded us that if a man die and leave a wife with no children, his brother shall take the wife and beget children for him. Now, there were seven brothers, and the first died, leaving a childless wife. The second brother took her, and he too died childless. The third, and after him the other brothers took her in succession, and all died childless ; lastly the woman herself died. In the resurrection, therefore, whose wife will she be, for they all had her ?'

'The inhabitants of this world marry and are given in marriage,' replied Jesus, 'but they who are found worthy to attain to that world and the resurrection of the dead, neither marry nor are given in marriage. Nor do they die any more, for they are equal to the angels, and being the children of the resurrection, are the children of God.'

'That the dead are raised was shown by Moses at the bush, where he calls the Lord the God of Abraham, Isaac and Jacob ; for he is a God of the living, not of the dead ; and all live to him.'

Certain lawyers, hearing this, said :

‘Master, you have spoken well.’

After this, they durst not ask any more questions, and he continued :

‘How is it said that Christ is David’s son ? David himself says in the book of Psalms : “The Lord said unto my Lord : Sit thou on my right hand until I make thine enemies thy footstool.” David therefore calls him Lord : how then can he be his son ? ’

Then in the hearing of all the people he said to his disciples :

‘Beware of the lawyers, who delight to wear long robes, and to be saluted in the streets ; who take the most conspicuous seats at church, and the places of honour at banquets ; who rob the widow of her house while they profess to serve justice : they shall be greatly damned.’

CHAPTER XXI.

LOOKING up, Jesus saw rich men casting their gifts into the treasury ; a poor widow also came, and cast in a farthing.

‘Look,’ said he, ‘this poor widow has given more than all those rich men ; for they have given to God of their abundance, but she, being poor, gave all that she had.’

When some spoke of the temple, admiring the stones and offerings, he said :

‘As for these things, the days will come when there is not one stone upon another that shall not be thrown down.’

The disciples asked :

‘Master, but when shall these things be, and what will be the presaging signs?’

‘Be careful not to be led astray,’ he replied, ‘for many shall come in my name, saying, “I am Christ,” and “The time draws near :” follow them not.

‘But when you hear of wars and revolutions, be not afraid ; these things must come, but the end is not yet. Nation shall rise against nation, and kingdom against kingdom ; great earthquakes shall happen in various places with pestilences and famines ; and fearful sights and great signs shall be sent from heaven. But before all these, you will be arrested and persecuted, delivered up to synagogues and prisons, and brought before kings and rulers for my name’s sake : and this shall be a testimony to you.

‘Therefore, decide beforehand not to be anxious about your defence ; for I will put such wisdom into your mouth that your adversaries shall not be able to refute or resist.

‘You will be betrayed by parents, brothers, relatives and friends, and some of you shall be put to death ; for my name’s sake you will be hated by all men, yet not an hair of your head shall perish. Possess your soul in patience.

‘But when you see Jerusalem compassed by armies, then know that the desolation of the city is at hand.

‘Then let those who are in Judæa fly to the mountains, let those who are in the interior hasten out, and let those who are outside not enter. For these are the days of vengeance, that all things which are written may be fulfilled.

‘But woe to those who are with child, and to those who are suckling babes in those days ! For there shall

be great distress in this land, and wrath upon this people. They shall fall by the sword, and shall be led captive into all nations : Jerusalem shall be trodden down by foreigners until the fulfilment of their time.

‘There shall be signs in the sun, moon and stars ; on the earth distress and perplexity ; the sea and wind roaring ; men’s hearts failing them for fear and for dread of the things which are seen coming ; for the powers of heaven shall be shaken.

‘Then shall they see the Son of Man coming in a cloud with power and great glory.

‘When these things begin to appear, then look up, lift up your heads ; for your redemption draws near.

‘Behold the fig tree and other trees,’ he continued, ‘when they begin to shoot forth, you know that summer is near. So, when you see these things come to pass, you may know that the kingdom of God is at hand. I tell you distinctly that they shall all be fulfilled before this generation passes away. Heaven and earth may pass away, but my words shall not pass away.

‘Be on your guard, lest at any time your hearts be overcharged with feasting and drunkenness, and the things of this life ; and so that day come upon you unawares. For it shall come as a snare upon all who dwell upon the face of the earth.

‘Watch therefore, and pray always, that you may be accounted worthy to escape all these things, and to stand before the Son of Man.’

Thus in the day-time Jesus taught in the temple, and at night he retired to the Mount of Olives : And all the people came to the temple early in the morning to hear him.

CHAPTER XXII.

IT was now drawing near the feast of unleavened bread, called the Passover, and the priests and lawyers still sought opportunities of getting Jesus into their power that they might kill him ; for they durst not take him openly on account of the people. Then Judas Iscariot became possessed by Satan, and seeking the priests and captains, offered to betray Jesus to them. They gladly accepted his offer and promised him money : he then waited for an opportunity to betray his Master in the absence of the people.

Upon the day of unleavened bread, when the Passover victim must be killed, Jesus said to Peter and John :

‘Go and make arrangements for us to eat the Passover.’

‘Where shall we prepare it?’ they asked.

‘Go to the city,’ he said, ‘and you will meet a man carrying a vessel of water : follow him into the house which he enters, and say to the master of the house : “The Master says to you : “Which is the guest-chamber, where I may eat the Passover with my disciples?”” He will show you a large upper room furnished : there make ready.’

The disciples went, and found everything as he had said. They made all ready, and at the appointed hour, Jesus sat down with his twelve apostles.

‘I have desired to eat this Passover with you before I suffer,’ said he, ‘for I would not eat it until it was fulfilled in the kingdom of God.’

He took the cup, gave thanks, and said :

‘Take this, and divide it among you, for I will drink no wine until the coming of the kingdom of God.’

He next took bread, gave thanks, and broke it, saying :
 ‘This is my body which is given for you : do this in remembrance of me.’

After supper, he took the cup in like manner, saying :
 ‘This cup is the new testimony of my blood which is shed for you. But behold ! the hand of my betrayer is with me on the table : for the Son of Man must go as was ordained, but woe to that man by whom he is betrayed.’

The disciples began to enquire of each other which of them would betray him.

There was also a contention among them, which should be greatest ; whereupon Jesus said to them :

‘The kings of the foreigners rule over them, and those who exercise authority among them are called benefactors. But it shall not be thus with you : let him who is oldest among you be as the younger ; and he who is chief as he who serves. For which is the greater, he who sits at the table or he who serves ? I am among you as one who serves.

‘You are they who have continued with me in my trials, and I appoint to you a kingdom, as my Father has appointed me. You shall eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.’

‘Simon, Simon,’ said he, ‘Satan has desired to have you that he might sift you like wheat ; but I have prayed for you that your faith may not fail ; and when you are converted, strengthen your brothers.’

‘Lord,’ said Peter, ‘I am ready to go with you to prison and to death.’

‘I tell you, Peter,’ replied Jesus, ‘the cock shall not crow this day, before you three times deny that you know me.’

‘When I sent you forth,’ he continued, addressing the disciples, ‘without purse or wallet or shoes, did you want for anything?’

‘Nothing,’ they replied.

‘But now,’ said Jesus, ‘let him who has a purse take it, and also his wallet; let him who has no sword sell his cloak and buy one. For this that is written must yet be accomplished in me: “He was numbered with the transgressors,” for the things concerning me have an end.’

‘Lord,’ said the disciples, ‘here are two swords.’

‘It is enough,’ said he.

Leaving the house, they proceeded as usual to the Mount of Olives, and on their arrival he said:

‘Pray that you may not be tempted.’

He withdrew himself from them to a short distance, and kneeled down and prayed:

‘*Father, if thou art willing, remove this cup from me; nevertheless, let not my will be done but thine.*’

An angel from heaven appeared, strengthening him; and being in agony he prayed yet more earnestly, and the sweat fell from him like drops of blood. When he rose he returned to the disciples, and found them sleeping, being wearied with grief; and he said to them:

‘Why do you sleep? rise and pray, lest you enter into temptation.’

Even as he spoke, a crowd of people appeared, among whom was Judas, who came towards Jesus to kiss him.

‘Judas,’ said Jesus, ‘will you betray the Son of Man with a kiss?’

The other disciples seeing what was about to happen asked:

‘Lord, shall we use the sword?’

One of them attacked a servant of the high priest and cut off his right ear. Jesus said:

‘Allow me at least this much.’

So saying, he touched the ear, and healed the wound. Then addressing the priests, elders, and captains of the temple, he said :

‘Are you come out with swords and staves as against a thief? When I was among you daily in the temple you stretched forth no hand against me; but this is your hour, and the hour of the powers of darkness.’

They led him away to the house of the high priest, and Peter followed at a distance, and sat down among others around a fire in the hall. A certain maid noticed him as he sat by the fire, and regarding him attentively said :

‘This man was also with him.’

Peter denied it, saying :

‘Woman, I do not know him.’

After a time, another saw him and said :

‘You are also one of them.’

‘Man, I am not;’ replied Peter.

An hour later, another confidently accused him. ‘Of a truth,’ said he, ‘this fellow was with him: for he is a Galilæan.’

‘Man,’ said Peter, ‘I do not know what you say.’

While he was speaking, the cock crew and Jesus turned and looked upon Peter. He, remembering the prediction of his Master, went out and wept bitterly.

The captors of Jesus mocked and struck him; and having blindfolded him, struck him on the face, saying :

‘Prophesy, who is it that struck you.’

Many other things they said, reviling him.

When morning came, he was led to the council of the elders, priests, and lawyers, who asked him :

‘Are you the Christ?—tell us.’

‘If I were to tell you,’ he replied, ‘you would not

believe. And if I question you, you will not answer me or let me go. Hereafter shall the Son of Man sit on the right hand of the power of God.'

Then they all asked :

'Are you the Son of God ?'

'You say that I am,' he replied.

Then the council exclaimed :

'What need have we of any further evidence ? We have ourselves heard it from his own mouth !

CHAPTER XXIII.

THE council rose and conducted Jesus to Pilate, before whom they accused him, saying :

'We found this fellow perverting the people ; forbidding men to pay tribute to Cæsar, and saying that he himself is Christ and king.'

Pilate questioned him.

'Are you the King of the Jews ?' he asked.

'So you say,' replied Jesus

Addressing the priests and the people, Pilate said :

'I find no fault in this man.'

But they accused him more vehemently. 'He disturbs all the people of our nation by preaching everywhere, from Galilee to Judæa.'

Pilate hearing this, inquired whether Jesus was a Galilæan, and hearing that he was, sent him to Herod, who was at Jerusalem at that time. Herod was greatly pleased by this, for he had long wished to see Jesus, having heard many things of him, and hoping to see him perform some miracle. He therefore asked him many

questions, but Jesus made no reply to him. The priests and lawyers again denounced him, and Herod with his soldiers derided and mocked him, arrayed him in a gorgeous robe, and returned him to Pilate.

The same day Pilate and Herod, who had been at enmity, became friendly.

Pilate, having assembled the priests, rulers, and people, said to them :

‘You have brought this man to me as one who perverts the people : I have examined him in your presence, and he does not appear to be guilty of those things of which you accuse him. I will therefore have him chastised and released.’

(He was bound to release one prisoner at the feast.)

But they cried out all at once :

‘Away with this man, and release Barabbas.’

Barabbas was a man who had been arrested for participation in a seditious movement in the city, and for murder.

Pilate again addressed them, wishing to release Jesus, but they still cried out,

‘Crucify him ! Crucify him !’

‘Why,’ asked Pilate, ‘what crime has he committed ? I can find nothing worthy of death in him ; he shall be chastised and released.’

Instantly their cry arose again, demanding that he should be crucified ; and their voices prevailed, and Pilate sentenced Jesus to be dealt with as they asked, and released Barabbas.

They led him away, and laid his cross upon one Simon, a Cyrenian, whom they met coming from the country, and compelled him to carry it after Jesus. Jesus was followed by a great number of people, among

whom were many women who bewailed his fate and wept for him. Turning to them he said :

‘ Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For the days are approaching in which it shall be said : “ Blessed are the barren and the wombs which never bore, and the breasts which never gave milk.” Then shall people say to the mountains and hills : “ Fall on us : cover us.” For if these things are done in the green leaf what shall be done in the dry ? ’

There were two more prisoners taken with him to be crucified, and when they arrived at the place (which is called Calvary) they crucified the three, Jesus being in the middle.

‘ *Forgive them Father,* ’ he prayed, ‘ *for they know not what they do.* ’

His clothes were divided, and lots were cast for them; while the people stood looking on. The rulers derided him, saying :

‘ He saved others : let him save himself if he be Christ, the chosen of God.’

The soldiers also mocked him, and offered him vinegar, saying :

‘ If you are the King of the Jews, save yourself.’

Above his head was written in Greek, Latin and Hebrew, these words :

‘ THIS IS THE KING OF THE JEWS.’

One of the malefactors who were crucified with him also railed upon him, saying :

‘ If you are Christ, save yourself and us.’

But he was rebuked by the other, who said :

‘ Do you not fear God, seeing that you are similarly condemned ? We justly suffer, and receive the due

punishment for our deeds, but this man has done nothing wrong.'

Then addressing Jesus, he said :

'Lord, remember me when you come into your kingdom.'

'I promise you,' replied Jesus, 'that to-day you shall be with me in Paradise.'

It was now about twelve o'clock, and there was darkness over all the earth until three. The sun was hidden, and the veil of the temple was torn down the middle.

Jesus cried aloud, and then said :

'Father, I commend my spirit into thy hands.'

And having said this, he died.

The Roman officer, seeing all these things, glorified God, saying :

'Surely, this must have been a good man.'

All the people who witnessed the crucifixion, also saw these things, and returned, striking their breasts; and all the friends of Jesus, and the women who had followed him from Galilee, stood afar off and watched.

There was a councillor named Joseph, a good and just man of Arimathæa (a city of the Jews) who lived in expectation of the kingdom of God. Joseph had not consented to the action of the council, and he now begged of Pilate the body of Jesus: took it from the cross, and having wrapped it in linen, laid it in a tomb hewn out of the rock, which had never yet been used. This was on preparation day, and the Sabbath drew near. The women from Galilee followed and saw the tomb and how the body was laid therein. They then returned and prepared spices and ointment, and rested upon the Sabbath according to the commandment.

CHAPTER XXIV.

THE women accompanied by others, returned to the sepulchre very early in the morning of the first day of the week, and brought the spices which they had prepared. They found the stone rolled away from the tomb, and entering, they were much perplexed on finding that the body of Jesus was not there. Suddenly, they perceived, standing near them, two men in dazzling garments, and fell to the earth in fear. The men asked :

‘ Why do you seek the living among the dead? He is not here, but is risen. Remember what he said to you in Galilee : “ The Son of Man must be delivered into the hands of wicked men, and be crucified, and rise again on the third day.” ’

The women remembered these words, and returning from the sepulchre, told all these things to the eleven disciples and the others. Those who told the apostles were Mary Magdalene, Joanna, Mary the mother of James, and other women who were with them. But the apostles disbelieved them, treating their story as an idle tale. Peter, however, went to the sepulchre himself, and stooping down, saw the linen clothes laid by themselves. He returned, wondering at this strange event. The same day two of the disciples went to Emmaus, a village about four miles from Jerusalem ; and while they talked and reasoned of the things which had happened, Jesus himself approached and joined them, but their eyes were blinded that they should not know him. He said to them :

‘ What is the subject of your conversation.’

They stopped, and were very sad. One of them, whose name was Cleopas replied :

‘Are you a resident in Jerusalem, and yet do not know of the things which have lately happened?’

‘What things?’ he asked.

‘Concerning Jesus of Nazareth,’ they replied, ‘who was a prophet, mighty in word and deed before God and the people; how our priests and rulers arrested, condemned him to death, and have crucified him. We had trusted that this was he who should deliver Israel. And besides this, to-day is the third day since his crucifixion, and certain women of our company have been astonished; for going early to the tomb, they found that the body was gone; and they returned, saying that they had seen angels who told them that he was alive. Others of us also went, and found it just as the women said, but we did not see him.’

‘O foolish men!’ said Jesus, ‘how slow you are to believe the words of the prophets! Should not Christ have suffered thus and then entered into his glory?’

Then he expounded to them all that the Scriptures said of himself, beginning with Moses.

Arriving at the village, he would have gone on, but they said:

‘Stay with us: for the evening approaches, and the day is far spent.’

So he went in and stayed with them.

When they sat down to eat, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they recognised him: but he vanished from their sight, whereupon they said to each other:

‘Did not our hearts burn within us while he talked with us and expounded the Scriptures?’

They rose at once and returned to Jerusalem, where the eleven apostles were assembled with others, and were saying:

‘The Lord is indeed risen, and has appeared to Simon.’

Then the two told the apostles how Jesus had walked with them, and how he was recognized when he broke the bread ; and even as they spoke, Jesus himself stood in their midst, and said :

‘Peace be to you.’

They were all terrified, supposing him to be a spirit ; and he said :

‘Why are you troubled ? Why do you doubt that it is I ? Look at my hands and feet, that you may know me : handle me and see : for a spirit has not flesh and bones as you see here.’

He showed them his hands and feet, and while they were yet unable for joy to realize that he was alive, he asked :

‘Have you any food here ?’

They gave him a piece of broiled fish and a honeycomb, and he ate before them.

‘These are the words which I spoke to you,’ said he, ‘while I was with you, that all things must be fulfilled which were written of me in the law of Moses, and in the prophets and psalms.’

Then he enlightened their minds, that they might understand the Scriptures, and said :

‘Thus it is written, and thus it behoved Christ to suffer and to rise from the dead on the third day, that repentance and remission of sins should be preached to all nations in his name, beginning at Jerusalem ; and you are the witnesses of these things.

‘And I will send the promise of my Father upon you ; but remain in Jerusalem until you are endued with power from on high.’

He then led them out of the city as far as Bethany, and there lifted up his hands and blessed them. While

he was blessing them, he was taken away and carried up into heaven. The disciples worshipped him and returned with great joy to Jerusalem, where they were continually in the temple, praising and blessing God. Amen.

The Gospel According to John.

CHAPTER I.

THE Word was with God in the beginning, and the Word was God.

By the Word all things were made ; in the Word was Life, and the Life was the light of men. The light shined in the darkness ; and the darkness could not extinguish it.

A man named John was sent by God to be a witness for the light, that through him all men might believe. He himself was not the light.

That is the true light which lights every man who comes into the world. He was in the world, which was made by him, and the world knew him not. He came to his own and they received him not. But to those who did receive him and believed in his name, to those who were born not of flesh but of God, he gave power to become the sons of God.

The Word became flesh and lived among us, full of grace and truth ; and we saw his glory, which was as the glory of the Father's only Son.

John bore witness of him and cried :

'This is he of whom I said : "He who comes after

me is greater than I, for he existed before me, and we have all received of his wealth and grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man ever saw God, but he has been declared to us by the only Son, who is in his bosom."

And this is the witness of John when the Jews sent Priests and Levites from Jerusalem to ask him :

‘Who are you?’

He confessed : ‘I am not the Christ.’

‘Who then?’ they asked : ‘are you Elijah?’

‘I am not ;’ he replied.

‘Are you the prophet?’

‘No.’

‘Who are you then? Tell us, that we may give an answer to those who sent us. What do you call yourself?’

‘I am the voice of one,’ said John, ‘crying in the wilderness : “Prepare the way of the Lord,” as said the prophet Isaiah.’

The messengers belonged to the sect of the Pharisees, and they inquired :

‘If you are not Christ or Elijah or the prophet, why do you baptize?’

‘I baptize with water,’ replied John, ‘but there stands among you one whom you do not know; he, I mean who coming after me, is preferred before me, and whose shoe I am not worthy to unloose.’

This conversation took place in Bethany, beyond the Jordan, where John was baptizing.

The next day, John saw Jesus approaching him, and said :

‘Behold the Lamb of God, who takes away the sin of the world! This is he of whom I said : “After me comes a man who is preferred before me, for he existed

before me." And I did not know him, but knew that he should come to Israel, and therefore am I come to baptize with water.'

John again bore witness :

' I saw the Spirit descend from heaven like a dove, and it rested upon him. Yet I knew him not : but he who sent me to baptize with water said to me :

' He upon whom you see the Spirit descend and remain, that is he who baptizes with the Holy Spirit. And I saw, and have borne witness that this is the Son of God.'

On the following day John standing with two of his disciples, again saw Jesus walking, and said :

' Behold the Lamb of God !'

' The two disciples heard, and followed Jesus.

He turned, and seeing them follow, asked :

' What do you seek ?'

' Master,' they replied, ' where do you live ?'

' Come and see,' said Jesus.

They accompanied him, saw where he lived, and stayed with him that day, for it was about four o'clock.

One of these two was Andrew, the brother of Simon Peter, and he sought Simon and said to him :

' We have found the Messiah,' (which means *the Christ*). He brought him to Jesus, who said :

' You are Simon the son of Jona : you shall be called Kephas ;' (which means *a stone* or *Peter*).

The next day Jesus was going into Galilee, and he found Philip and said to him :

' Follow me.'

Philip was of the same city as Andrew and Peter, namely Bethsaida. He found Nathaniel, and said to him :

' We have found him who was written of by Moses in

the law, and by the prophets: Jesus of Nazareth, the son of Joseph.'

'Can anything good come out of Nazareth?' asked Nathaniel.

'Come and see,' replied Philip.

When Jesus saw Nathaniel approach, he said:

'See; an Israelite indeed, in whom is no deceit.'

Nathaniel asked:

'How do you know me?'

'I saw you, when you were under the fig tree, before Philip called you,' said Jesus.

'Master,' said Nathaniel, 'you are the Son of God: you are the King of Israel.'

'Do you believe that because I saw you under the fig-tree?' asked Jesus; 'you shall see greater things than that. Hereafter you shall see heaven open and the angels of God ascending and descending upon the Son of Man.'

CHAPTER II.

ON the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there: Jesus also and his disciples were guests.

Presently wine was wanted, and his mother said to Jesus:

'They have no wine.'

'Woman,' he replied, 'What have I to do with you? My hour is not yet come.'

His mother, speaking to the servants, said:

'Do whatever he tells you.'

There were six stone waterpots, containing two or three firkins each, standing in the manner appointed among the Jews for purification ; and Jesus said :

‘ Fill the pots with water.’

They filled them to the brim, and he said :

‘ Now draw, and take it to the master of the feast.’

They obeyed, and when the master of the feast tasted it (not knowing from whence it came) he called the bridegroom.

‘ Most men,’ said he, ‘ serve the good wine first, and keep the inferior until men have drunk freely ; but you have kept the good wine until now ! ’

This first sign Jesus gave at Cana in Galilee, making his glory evident ; and his disciples believed on him.

After this, he went with his mother, brothers and disciples to Capernaum ; but they did not stay there many days.

The Passover was now at hand, and he went to Jerusalem. In the temple he found oxen, sheep and doves being sold, and the money dealers following their business. He made a whip of small cords, and drove out the traders, with their sheep and oxen ; scattered the money of the money dealers, and overthrew their tables. Then he said to the dove sellers :

‘ Take away those birds : make not my Father’s house a place of trade.’

His disciples then remembered how it was written : ‘ The zeal of thine house hath eaten me up.’

But the Jews demanded :

‘ What signs can you show us of your authority to do these things ? ’

‘ Destroy this temple ;’ replied Jesus, ‘ and I will rebuild it in three days.’

'What!' they exclaimed, 'you will build in three days this temple which was forty-six years in building?'

But it was of the temple of his body that he spoke: and after his death, his disciples remembered these words, and believed them and the scriptures.

He was in Jerusalem on the feast day of the Passover, and many believed in his name when they saw the miracles which he performed.

But Jesus did not trust himself to them, for he knew all men, and had no need of their witness.

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CHAPTER III.

THERE came to Jesus by night a Pharisee, named Nicodemus, who was a ruler.

'Master,' said he, 'we know that you are a teacher come from God; for no man could do the miracles which you have done unless God were with him.'

'I tell you,' replied Jesus, 'unless a man be re-born he cannot enter the kingdom of heaven.'

'How can a man be born when he is old?' asked Nicodemus; 'can he again enter the womb of his mother and be born again?'

'Unless a man be born of water and the Spirit,' said Jesus, 'he cannot enter God's kingdom. That which is born of flesh is flesh; and that which is born of the spirit is spirit. Do not wonder that I said: "You must be born again." The wind blows where it pleases and you hear the sound of it; yet you cannot tell whence it comes or whither it goes; so is every one that is born of the spirit.'

'How can these things be?' asked Nicodemus.

'Are you a teacher of Israel, and know not these things?' asked Jesus. 'We speak what we know, and testify that which we have seen; and you receive not our evidence. If you do not believe me when I tell you of earthly things, how will you believe if I tell you of the things of heaven? No man has ascended into heaven except he who came down from thence; namely, the Son of Man, who is of heaven.'

'And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that all who believe on him may not perish, but have eternal life.'

'For God so loved the world that he gave his only Son, whereby all who believe on him should not perish but live for ever. He sent him into the world, not to condemn it, but that through him the world might be saved. He who believes on him is not condemned; but he who disbelieves is already condemned, because he has not believed in the name of God's only Son.'

'And this is the condemnation: that light being come into the world, men loved darkness better than light, because their deeds were evil. For every one who does evil, hates the light, and comes not into the light lest his deeds should be discovered. But he who does the truth seeks the light, that it may be made plain that his works have been done in God.'

After this, Jesus resorted with his disciples to the land of Judæa, where they remained, and he baptized. John was also baptizing in Ænon near Salim, because water was plentiful there, and Jesus and his disciples were baptized by him: for John was not yet imprisoned.

But there arose a question between some of John's disciples and the Jews, concerning purification, and they said to John:

‘Master, he who was with you beyond Jordan and to whom you bore witness, is baptizing, and all men flock to him.’

‘A man can receive nothing,’ replied John, ‘unless it is given to him from heaven. You yourselves can bear witness that I said: “I am not the Christ, but I am his forerunner.” It is the bridegroom who has the bride: but the friend of the bridegroom is rejoiced to hear his voice: thus my joy is fulfilled. He must increase and I decrease.

‘He who is of the earth speaks of the earth: but he who comes from heaven is above all, and he testifies what he has seen and heard, and no man receives his testimony. But he who receives his testimony sets his seal to this:—that God is true. For he whom God has sent, speaks the Word of God: for God gives to him the Spirit without measure.

‘The Father loves the Son, and has given all things into his hand. He who believes on the Son has eternal life: he who believes not shall not see life, but God’s wrath shall abide with him.’

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CHAPTER IV.

WHEN Jesus became aware that the Pharisees had heard that he baptized more disciples than John, (though Jesus himself did not baptize, but his disciples), he left Judæa and again returned to Galilee. His way lay through Samaria, and journeying through that province, he came to Sychar, a town lying near the piece of land which Jacob gave to his son Joseph. Jacob’s well was

there, and Jesus, arriving about noon, weary with his journey, seated himself by the well to rest, while his disciples went into the town to buy food.

While he sat there, a Samaritan woman came to draw water, and Jesus said to her :

‘Give me some to drink.’

The woman replied :

‘How is it that you, being a Jew, ask me for water, who am a Samaritan?’

This she asked, because the Jews had no dealings with the Samaritans.

‘If you knew the gift of God,’ said Jesus, ‘and who it is that asks you for water, you would have asked him for living water, and he would have given it to you.’

‘Sir,’ said the woman, ‘you have nothing to draw with, and the well is deep ; how then would you get that living water? Are you greater than our father Jacob, who gave us the well, and who drank of it with his children and his cattle?’

‘Whoever drinks this water will thirst again,’ replied Jesus, ‘but whoever drinks of the water which I give shall never thirst ; for it shall be in him a well of water springing up into everlasting life.’

‘Sir,’ said the woman, ‘give me this water, that I may not thirst or have to come here to draw water.’

‘Go and call your husband,’ said Jesus, ‘and come here.’

‘I have no husband ;’ said she.

‘True,’ said Jesus, ‘you have no husband ; you have had five husbands, and he with whom you now live is not your husband.’

‘Sir,’ said she, ‘I perceive that you are a prophet. Our ancestors worshipped upon this mountain, but you

say that Jerusalem is the place where people ought to worship.'

'Believe me, woman,' said Jesus, 'the hour approaches when you shall neither worship the Father in this mountain nor at Jerusalem. You worship you know not what ; but we know what we worship, for salvation is of the Jews. But the hour comes, and is even now arrived, when the true worshippers shall worship the Father in spirit and truth ; for the Father seeks such worshippers. God is a Spirit, and must be worshipped in spirit and in truth.'

'I know that Messiah will come, who is called Christ,' said the woman, 'and when he comes, he will tell us all things.'

Jesus said to her :

'I who speak to you, am he.'

The disciples now returned, and wondered to find Jesus talking with the woman, yet none of them asked his reasons for doing so. The woman left her waterpot and returned to the town, where she said to the men :

'Come with me, and see a man who told me all the things that I ever did : must he not be the Christ ?'

Thereupon the men returned with her to Jesus.

In the meantime the disciples had offered food to Jesus, but he replied :

'I have food to eat that you know nothing of.'

The disciples asked each other :

'Has any one brought him anything to eat ?'

'My food,' said Jesus, 'is to do the will of him who sent me, and to accomplish his work. Do you not say in spring : "There are four months and then comes the harvest ?" Lift up your eyes and look upon the fields, for they are already white with ripeness ; and he who reaps receives wages and gathers fruit for the eternal life,

that sower and reaper may rejoice together. Herein is the saying true: "One sows, and another reaps." I sent you to reap that upon which you have not laboured: other men laboured and you reap the result of their work.'

Many Samaritans believed on him, because of the woman's words: 'He told me all that I ever did,' and they invited him to stay with them. He remained there two days, and many more believed on him after hearing his words, and said to the woman:

'Now we believe, not because of your evidence, but because we have heard him ourselves, and know that he is indeed Christ, the Saviour of the world.'

He then left Sychar, and proceeded to Galilee, for he bore witness that a prophet is not honoured in his own country. He was welcomed in Galilee, for the Galilæans had been at the feast at Jerusalem, and had seen the things which he had done.

He revisited Cana, where he had turned the water into wine, and there came to him a nobleman from Capernaum, asking him to go and heal his son, who was ill and at the point of death. Jesus said:

'Unless you see signs and wonders you will not believe.'

'Sir,' said the nobleman, 'come down before my child die.'

'Go your way,' replied Jesus, 'your son lives.'

The nobleman believed, and went home. As he went he was met by his servants, who said:

'Your son lives.'

He inquired at what hour he began to mend, and they replied:

'The fever left him at one o'clock yesterday.'

The father knew that it was the same hour that Jesus

had said to him, 'your son lives,' and he and his whole household believed.

This was the second miracle which Jesus performed when he went from Judæa into Galilee.

CHAPTER V.

JESUS again went to Jerusalem at one of the Jewish festivals.

Near the sheep market at Jerusalem is a pool with five porches. This pool is called Bethesda in Hebrew, and was a great resort of diseased, blind, and otherwise suffering people. At certain seasons an angel descended and disturbed the water, and after this whoever first stepped into the pool was healed of his disease or infirmity. Among those who lay waiting for the water to be disturbed, was a man who had been infirm for thirty-eight years.

Hither came Jesus, and seeing this man, he asked him : 'Do you wish to be cured ?'

'Sir,' replied the man, 'I have no attendant to put me into the pool when the water is disturbed ; and while I am trying to enter, another steps before me.'

'Rise,' said Jesus, 'take up your pallet and walk.'

The man was immediately cured, and taking up his pallet, walked away.

This was on the Sabbath, and seeing him carrying his pallet, the Jews rebuked him.

'It is not proper to carry your pallet upon the Sabbath' they said.

'He who cured me,' replied the man, 'said: "Take up your pallet and walk."'

They inquired who the man was that had cured him, but he could not tell them, for Jesus had left the place on account of the crowd.

But afterwards, Jesus saw the man in the temple, and said to him :

‘Look, you are now cured : do no more wrong lest something worse happen to you.’

The man went away, and told the Jews that it was Jesus who had cured him. The Jews therefore persecuted Jesus and desired to kill him because he had healed this man on the Sabbath day. He said :

‘My Father works on the Sabbath, and I will.’

This caused them still more to seek his life, because he had not only broken the Sabbath, but had called God his Father, thereby putting himself on an equality with God.

‘The Son can do nothing of himself,’ said Jesus, ‘but what he sees the Father do : and whatever the Father does, the Son does also. For the Father loves the Son, and shows him all that he does ; he will show him greater works than these, that you may wonder. As the Father raises up the dead and quickens them, even so the Son quickens whom he will. The Father judges no man, but has committed all judgment to the Son, that men may honour the Son as the Father. He who honours not the Son, honours not the Father who sent him.

‘I tell you truly that he who hears my words and believes on him who sent me, has eternal life, and shall not be judged, but shall pass from death to life. The hour is coming, and is even now here, when the dead shall hear the voice of the Son of God, and they who hear shall live.

‘For as the Father has life in himself, so has he given

to the Son to have life in himself: and has given him authority to judge also, because he is the Son of Man.

‘Wonder not at this; for the hour is coming in which all those in graves shall hear his voice and come forth: those who have done good, to the resurrection of life, and those who have done evil to the resurrection of judgment.

‘I of myself can do nothing; as I hear, I judge, and my judgment is right; because I seek not my own will, but the will of my Father who sent me.

‘If I bear witness to myself, my evidence is not true: but there is another who bears witness to me, and I know that his evidence is true.

‘You sent to John, and he bore witness to the truth; but I receive no testimony from man; I say these things only that you may be saved.

‘He was a burning and shining lamp, and for a time you were willing to rejoice in his light. But I have better evidence than that of John; for the works which I do, which the Father has given me to do, bear witness that the Father sent me.

‘The Father himself, who sent me, has borne witness to me. But you have neither heard his voice at any time nor seen his form; nor have you his word abiding in you, for you believe not the one whom he has sent. Search the Scriptures, for in them you think you have eternal life; and they testify of me; yet you will not come to me that you may have life.

‘I do not receive glory from men; but I know that you have not the love of God in yourselves.

‘I am come in my Father’s name, and you receive me not; if another should come in his own name, you will receive him.

‘How can you believe, who receive honour from one

another, and seek not the honour which comes only from God?

‘Do not think that I will accuse you to the Father; there is one who accuses you,—Moses, in whom you trust. For had you believed Moses, you would have believed me; for he wrote of me. But if you believe not his writings, how can you believe my words?’

CHAPTER VI.

AFTER this, Jesus crossed the lake of Galilee or Tiberias, and he was followed by great numbers of people who had witnessed the miracles which he performed upon those who were diseased.

It was near the time of the Passover, (a festival of the Jews) and he ascended a mountain with his disciples, and sat there. The multitude followed, and Jesus said to Philip:

‘Where can we buy bread to feed all these?’

This he asked to try Philip; for he had decided what to do.

‘Seven pounds would not buy enough,’ replied Philip, ‘even to supply each one with a little.’

Andrew, the brother of Simon Peter, remarked:

‘There is a boy here, who has five barley loaves and two small fishes; but what are they among so many?’

‘Make the men sit down,’ said Jesus.

It was a grassy place, and the men, who numbered about five thousand, sat down. Jesus took the loaves and gave thanks; he then distributed them to his disciples, who distributed them to the people; the fishes were also similarly divided.

When they had eaten sufficiently, Jesus said to the disciples :

‘Gather the remains, that nothing may be lost.’

They obeyed, and the fragments of the five loaves filled twelve baskets. The men who had eaten said :

‘This is surely the prophet who was to come into the world.’

Jesus perceived that they would take him by force and proclaim him king ; he therefore withdrew by himself to another part of the mountain.

The same evening, his disciples entered a boat and sailed towards Capernaum. At night a storm arose, and when they had rowed about three or four miles, they saw Jesus approaching, walking on the sea, and were afraid. But he said :

‘It is I ; be not afraid.’

They gladly received him into the boat, and were immediately at their destination.

On the following day the people who had been fed saw that Jesus had not entered the boat with his disciples, and they crossed the lake to Capernaum, seeking him. When they found him they said :

‘Master, how did you come here ?’

‘You seek me,’ replied Jesus, ‘not because you saw the miracles, but because you were fed. Do not labour for the food which perishes, but for that which endures to everlasting life ; this shall the Son of Man give you, for God the Father has sealed him.’

‘What shall we do ?’ they asked, ‘that we may perform the works of God ?’

‘This is the work of God,’ he answered, ‘to believe on him whom he has sent.’

The people asked :

‘What sign can you show us then, that we may see

and believe? What can you do? Our forefathers ate manna in the desert, as it is written: "He gave them bread from heaven."

'I tell you,' said Jesus, 'it was not Moses who gave you that bread from heaven: but my Father gives you the true bread from heaven: for the bread of God is he who comes down from heaven and gives life to the world.'

'Lord,' said they, 'always give us this bread.'

'I am the bread of life,' he continued, 'he who comes to me shall never hunger, and he who believes on me shall never thirst. But you also have seen me and have not believed.'

'All that the Father gives me shall come to me, and I will not cast out any who come to me. For I came from heaven not to do my own will, but the will of him who sent me. And this is the will of the Father, who sent me: that I should lose nothing of all that he has given me, but should raise it up again at the last day. It is the will of him who sent me that every one who sees the Son and believes on him, should have everlasting life; and I will raise him up at the last day.'

The Jews were displeased at his words: 'I am the bread which came down from heaven,' and said: 'Is not this Jesus, the son of Joseph, and do we not know his parents? How then can he say: "I came down from heaven?"'

'Do not murmur among yourselves,' said Jesus. 'No man can come to me unless he be drawn by the Father who sent me; and I will raise him up at the last day.'

'It is written in the prophets: "And they shall all be taught of God." Every man therefore, who has heard, and has learned of the Father, comes to me. No man has seen the Father, excepting only he who is of God;'

he has seen the Father. He who believes on me has everlasting life.

‘I am the bread of life.

‘Your forefathers ate manna in the wilderness, and are dead ; this is the bread which comes down from heaven, that a man may eat and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever ; because the bread that I will give is my flesh, which I will give for the life of the world.’

The Jews strove to understand this.

‘How can this man give us his flesh to eat ?’ they asked.

Jesus replied :

‘Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life ; and I will raise him up at the last day. For my flesh and blood are true food and drink ; and he who eats and drinks thereof dwells in me, and I in him. As the living Father sent me, and I live by him, so he who eats me shall live by me.

‘This is the heavenly bread ; not manna such as your fathers ate, who are dead, but bread that he who eats shall live for ever.’

These words Jesus spoke as he taught in the synagogue at Capernaum ; and many of his disciples said :

‘This is very difficult to understand : who can make out the meaning of it ?’

Jesus perceived that they murmured, and asked :

‘Does this bewilder you ? What if you should see the Son of Man ascend to where he was before ? It is the spirit that quickens, the flesh is nothing : the words

which I speak to you are spirit and life. But there are some of you who do not believe.'

He said this because he knew from the first who they were who disbelieved and would betray him.

'Therefore,' said he, 'I tell you that no man can come to me, unless he were influenced by my Father.'

From this time many of the disciples deserted him and associated with him no more.

He said to the twelve :

'Will you also go away?'

'Lord,' said Peter, 'to whom shall we go? you have the words of eternal life, and we believe and are sure that you are Christ, the son of the living God.'

Jesus replied :

'Have I not chosen you twelve? And yet one of you is a devil.'

He spoke of Judas Iscariot, the son of Simon, for it was he who betrayed him, being one of the twelve.

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CHAPTER VII.

AFTER this Jesus remained in Galilee, and would not enter Judæa because the Jews sought to kill him. When the Jews' Feast of Tabernacles was at hand, his brothers said to him :

'Leave here, and go into Judæa, that your disciples may see the works which you perform. For no man seeks to be famous for the things which he does in secret: if you do these things, let the world know it.'

For his brothers did not believe in him. He replied : 'My time is not yet come, but your time is always

ready. The world does not hate you, but it hates me because I declare its works to be evil. Go to the feast yourselves ; I will not go, for my time is not yet fully come.'

His brothers left him, and went to the feast ; but when they were gone, he followed secretly.

He was sought by the Jews at the feast, and there was much talk of him, some saying : 'He is a good man,' and others : 'Nay : he misleads the people.'

But none spoke openly of him for fear of the Jews.

About the middle of the feast, Jesus went into the temple and taught, and the Jews wondered, saying :

'How is he able to read, never having learned ?'

Jesus answered them.

'My teaching is not mine, but his who sent me. If any man will do his will, he will know whether my teaching is of God, or whether it is my own. He who speaks of himself seeks his own glory ; but he who seeks the glory of him who sent him, is true, and no evil is in him.'

'Did not Moses give you the law, and yet none of you obey it ? Why do you go about to kill me ?'

'You are possessed by a devil !' said the people.
'Who do go about to kill you ?'

Jesus continued :

'I have done one work, and you are all astonished. Moses commanded you to be circumcised, (not that he was the originator of it, but the ancients), and you circumcise on the Sabbath. If you do this that the law of Moses should not be broken, why are you angry with me because I have made a man perfectly whole on the Sabbath day ?'

'Do not judge by appearance, but judge rightly.'

Some of the citizens said :

'Is not this he whom they desire to kill ? Yet he

speaks boldly, and they say nothing to him. Do the rulers acknowledge him to be the Christ? We know where this man comes from, but when Christ comes, no one will know whence he comes.'

'You know me, and know whence I come,' cried Jesus, 'and I am not come of myself, but of him who is true, and whom you do not know. But I know him, and am from him: for he sent me.'

They then tried to arrest him, but no man would touch him, because his time was not yet come. Many of the people believed in him, and said:

'When Christ comes, will he perform more miracles than this man has done?'

The Pharisees heard this, and with the priests, sent officers to arrest him, but Jesus said:

'I shall be with you a little while, and then shall return to him who sent me. You shall seek and not find me, for whither I go you cannot come.'

'Whither will he go,' asked the Jews, 'that we shall not be able to find him? Will he go among the Greeks and teach them? What kind of talk is this: "You shall seek and not find me, and whither I go you cannot come"?'

On the last and principal day of the festival, Jesus stood up and cried:

'Let all who thirst come to me and drink, all who believe on me, as the Scriptures say, out of his belly rivers of living water shall flow.'

By this, he referred to the Spirit which should be given to believers: for the Holy Spirit had not yet been given, Jesus having not yet been glorified.

Many of the people, hearing these words said:

'Surely this is the Prophet.'

Others said:

‘This is the Christ ;’ and others again, asked :

‘Shall Christ come out of Galilee ? Does not the Scripture say that Christ comes of David’s line, and must be born in Bethlehem, David’s city ?’

Thus were the people divided, and some of them would have arrested him ; but no man touched him.

The officers of the Priests and Pharisees returned, and their employers said to them :

‘Why have you not brought him ?’

They replied :

‘No man ever spoke like this man.’

‘Are you also deceived ?’ asked the Pharisees : ‘Have any of the rulers or the Pharisees believed him ? But accursed are the people who are ignorant of the law.’

Nicodemus, (he who came to Jesus by night), was one of them, and asked :

‘Does our law condemn any man unheard; or without knowing what he has done ?’

‘Are you also a Galilæan ?’ they replied. ‘Search and see that there arises no prophet in Galilee.’

Every one then went home.



CHAPTER VIII.

JESUS went to the Mount of Olives, and returning in the morning, sat down in the temple, and taught all the people who came to him.

The lawyers and Pharisees brought to him a woman convicted of adultery, and setting her before him said :

‘Master, this woman was taken in the act of adultery. Now Moses in the law commands that such a one should be stoned ; but what do you say ?’

This they asked in order to induce him to commit himself. Jesus stooped down, and began to write upon the ground with his finger. They continued to press him for an answer, and at last he raised himself and said:

'Let him among you who has not sinned, throw the first stone.'

He then resumed his writing on the ground.

His questioners, being convicted by their consciences, disappeared one by one, until all were gone, and Jesus was left alone with the woman. When he saw that they were gone, he raised himself and addressed the woman.

'Woman,' said he, 'where are your accusers? Did none of them condemn you?'

'No man, Lord,' she replied.

'Neither do I condemn you,' said Jesus, 'go and sin no more.'

. . .

Jesus again began to speak.

'I am the light of the world,' said he, 'he who follows me shall not walk in darkness, but shall have the light of life.'

'You are testifying to yourself,' objected the Pharisees, 'therefore your testimony is not true.'

'Though I do testify to myself,' he replied, 'yet my testimony is true; for I know whence I came and whither I go, which you do not. You judge as men, I judge no man. Yet if I do judge, my judgment is right, for I am not alone, but my Father who sent me is with me.'

'It is written in your law that the testimony of two men is true. I therefore testify to myself, and my Father testifies to me.'

'Where is your father?' they asked.

He replied:

‘You neither know me nor my Father ; if you had known me, you would have known my Father too.’

This conversation took place in the treasury as Jesus was teaching in the temple ; and no man arrested him, because his time was not yet come.

‘I go my way,’ said he, ‘and you shall seek me and shall die in your sins ; for you cannot come to the place to which I go.’

The Jews said one to another :

‘Will he kill himself, then, that we cannot follow him ?’

‘You are from beneath,’ he continued : ‘I am from above ; you are of this world, but I am not. Therefore I told you that you shall die in your sins ; for you shall so die, if you do not believe that I am he.’

‘Who are you ?’ they asked.

‘The same that I told you from the first :’ he replied. ‘I have many things to say and to judge of you : but he who sent me is true, and I speak to the world the things which I have heard of him.’

But they did not understand that he referred to God.

He continued :

‘When you have lifted up the Son of Man, then you shall know that I am he, and that I do nothing of myself, but speak as the Father has taught me. He who sent me is with me : the Father has not left me alone, for I always do the things which please him.’

As he spoke these words, many believed in him, and to them he said :

‘If you continue in my word you will be my disciples indeed, and you shall know the truth, and the truth shall make you free.’

‘We are Abraham’s children,’ they replied, ‘and have never yet been in bondage to any man ; how then shall we be made free ?’

‘I tell you,’ said he, ‘that whoever commits sin is the slave of sin ; and the slave does not always remain in the house, but the son remains for ever. If the son therefore make you free, you shall indeed be free. I know that you are Abraham’s descendants, but you wish to kill me, because my words take no hold of you. I speak that which I have seen with my Father, and you do that which you have seen with yours.’

‘Abraham is our father :’ they said.

‘If you were Abraham’s children,’ he replied, ‘you would do the works of Abraham. But now you seek to kill me, a man who has told you the truth which I have heard of God. This is not what Abraham did : you do the works of your father.’

‘We were not born of fornication,’ they protested, ‘we have one father, God.’

‘If God were your father,’ said Jesus, ‘you would love me ; for I came forth from God ; he sent me, and I came not of myself.

‘Why do you not understand my meaning ? It is because you cannot hear my words. You are of your father, the devil, and will do your father’s desires. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he lies, he speaks of his own ; for he is a liar, and the father of lies. And because I tell you the truth, you disbelieve me.

‘Which of you can convict me of wrong-doing ? And if I speak the truth, why do you not believe me ?

‘He who is God’s, hears God’s words ; you therefore hear them not, because you are not of God.’

To this the Jews replied :

‘Did we not say rightly, that you were a Samaritan possessed by a devil ?’

‘I have no devil,’ replied Jesus, ‘but I honour my Father, and you dishonour me. And I seek not my own glory : there is one who seeks and judges. I tell you solemnly that if a man follows my instructions, he shall never die.’

‘Now we know that you are possessed !’ exclaimed the Jews, ‘Abraham and the prophets are dead, and yet you say that if a man obeys your instructions, he shall not die ! Are you greater than our ancestor Abraham, who is dead, or the prophets who are also dead ? Whom would you make yourself ?’

‘If I honour myself,’ he replied, ‘my honour is nothing : it is my Father, whom you claim as your God, who honours me. Yet you have not known him ; but I know him, and if I should deny that I know him, I should be a liar like you ; but I do know him, and keep his commands. Your father Abraham rejoiced and was glad when he saw my day.’

‘Why !’ exclaimed his hearers, ‘you are not yet fifty years old, and have you seen Abraham ?’

‘I tell you,’ said Jesus, ‘I existed before Abraham.’

The Jews took up stones to throw at him, but he hid himself, and mingling with the crowd, passed out of the temple.



CHAPTER IX.

JESUS saw a man who had been blind from his birth, and his disciples asked :

‘Master, was it this man’s sin or his parents’, that caused him to be born blind ?’

‘Neither,’ he replied ; ‘he is blind in order that the

works of God may be shown upon him. I must do the work of him who sent me while it is day ; for the night will come, when no man can work. As long as I am in the world I am the light of it.'

He then spat upon the ground and made clay, which he rubbed into the man's eyes.

'Go,' said he, 'and wash in the pool of Siloam.'

The man obeyed and became able to see ; whereupon his neighbours and those who knew him said :

'Is not this he who sat and begged ?'

Some said : 'It is ;' and others : 'He is like him ;' but the man himself said : 'I am he.'

They then asked how his eyes had been opened.

'A man called Jesus,' said he, 'made clay and put it into my eyes, and bade me go wash in the pool of Siloam. I went and washed, and my sight came.'

'Where is this man ?' they asked.

'I do not know,' he replied.

They took him to the Pharisees, and in answer to their inquiries he again said :

'He put clay on my eyes, and I washed, and now see.'

It was upon the Sabbath day that Jesus had done this, therefore some of the Pharisees said :

'He cannot be of God, because he does not observe the Sabbath.'

But others asked :

'How could a bad man do such things ?'

Thus there was a division among them.

They said to the man who was blind :

'What is your opinion of him who opened your eyes ?'

'He is a prophet ;' replied the man.

But they could not believe the story until they had called the man's parents, and examined them.

‘Is this your son whom you say was born blind?’ they asked, ‘if so, how is it that he can now see?’

‘We know that he is our son,’ replied the parents, ‘and that he was born blind. But by what means he now sees, or who has opened his eyes, we do not know: ask him: he is of age, and can speak for himself.’

They spoke thus because they were afraid; for the Jews had already agreed that any man who acknowledged Jesus as Christ should be expelled from the synagogue.

The Pharisees therefore again called the son, and said to him:

‘Give God the praise; for we know that this Jesus is a bad man.’

‘I do not know whether he is a bad man or not,’ replied the man, ‘but one thing I know,—that whereas I was blind, now I see.’

They asked him again:

‘What did he do to you? How did he open your eyes?’

‘I have already told you,’ said he, ‘why should I tell you again? Will you also be his disciples?’

Upon this they reviled him, saying:

‘You are his disciple! We are the disciples of Moses. We know that God talked with Moses; as for this fellow, we do not know where he comes from.’

‘Why, that is an extraordinary thing,’ said the man, ‘that you know not whence he comes, and yet he has opened my eyes. We know that God will not hear the wicked, but if a man worships God, and does his will, him God will hear. If this man were not of God he could do nothing, for since the world began it was never known for the eyes of one born blind to be opened.’

The Pharisees replied:

‘Will you offer to teach us? You, who were altogether born in wickedness?’

Then they threw him out.

Jesus heard of the man’s ill-treatment by the Pharisees, and when he had found him, he asked :

‘Do you believe on the Son of God?’

‘Who is he, Lord, that I may believe on him?’ the man asked.

‘You have seen him;’ said Jesus, ‘it is he who now speaks to you.’

‘Lord, I believe;’ said the man; and he worshipped Jesus.

‘I am come into the world,’ said Jesus, ‘that the blind might see, and that they who see may be made blind.’

Some of the Pharisees inquired :

‘Are we blind too?’

‘If you were blind,’ he replied, ‘you would have no sin; but you say: “We see,” therefore your sin remains.’

CHAPTER X.

‘TRULY, truly,’ continued Jesus, ‘he who enters the sheepfold not by the door, but climbs in some other way, is a thief; but he who enters by the door is the shepherd of the flock. To him the porter opens, the sheep hear his voice, and he leads his own sheep out, calling them by name. He goes before, and they follow him, because they know his voice; they will not follow a stranger, not knowing his voice.’

Those to whom Jesus spoke this parable were at a loss to understand what he meant.

‘I am the door of the sheepfold ;’ he explained, ‘all who came before me were thieves, and the sheep would not hear them. I am the door ; and if any man enter through me he shall be saved, and shall go in and out and find pasture.

‘The thief comes but to steal, to kill, and to destroy : I am come that the sheep might live, and have more abundant life.

‘I am the good shepherd, and the good shepherd defends the sheep with his life ; but the hired shepherd, when he sees the wolf coming, hastens away, leaving the sheep to be scattered by the wolf ; this he does because he is only hired, and cares nothing for the sheep. But I am the good shepherd, and know my sheep, and they know me.

‘I know the Father, even as he knows me ; and I lay down my life for the sheep. Other sheep I have too, who are not of this fold ; I must gather them and they must hear my voice ; then shall there be one fold and one shepherd.

‘The Father loves me because I lay down my life that I may take it again. No man takes my life from me, but I lay it down of myself ; for I have power to lay it down and to take it up again. I have received this command of my Father.’

The Jews were divided in opinion upon these words of Jesus. Many said :

‘He is insane : why listen to him ?’

Others said :

‘These are not the words of one possessed of a devil. Can a devil open the eyes of the blind ?’

In the winter, at the feast of the dedication, Jesus was in Jerusalem, and walked in the temple, in Solomon’s porch. The Jews came to him, saying :

‘How long will you leave us in doubt? If you are the Christ, tell us so, plainly.’

‘I told you,’ he replied, ‘and you would not believe. The works which I do in my Father’s name testify to me. But you do not believe, because you are not my sheep, as I told you. My sheep hear my voice: I know them, and they follow me. To them I give eternal life, and they shall never perish: no man shall snatch them out of my hand. My Father, who gave them to me, is greater than all, and no man is able to snatch them from my Father’s hand.

‘I and my Father are one.’

Again the Jews gathered stones to stone him, but he said:

‘I have shown you many good works from my Father: for which of these do you stone me?’

‘We do not stone you for any good work;’ they replied, ‘but for blasphemy, in that being a man, you profess to be God.’

‘Is it not written in your law,’ he inquired. ‘“Ye are gods”? If he called them gods unto whom God’s word came, (and you will not deny the Scripture) how can you say to him whom the Father has sanctified and sent into the world that he blasphemeth, because I said, “I am the Son of God?” If I do not perform the works of my Father, do not believe me. But if I do, then believe the works, if not me; that you may know and believe that the Father is in me, and I in him.’

When they heard this, the Jews again attempted to arrest him: but he escaped, and went to the Jordan, where John first baptized. There he remained, and many people resorted thither, saying that John did no miracles, but all the things which he spoke of this man were true. And many believed in him there.

CHAPTER XI.

IN the town of Bethany dwelt Mary, who poured ointment upon Jesus, and wiped his feet with her hair. Her sister Martha, and her brother Lazarus lived with her, and Lazarus became very ill. The sisters therefore sent to Jesus, saying :

‘Lord, he whom you love is ill.’

When the message was delivered, Jesus said :

‘The sickness is not that he may die : but that God, and the Son of God may be glorified thereby.’

Jesus loved Lazarus and his sisters, yet after hearing of the illness of Lazarus, he still remained where he was for two days. Then he said to his disciples :

‘Let us go into Judæa again.’

They replied :

‘Master, the Jews only lately attempted to stone you, and will you go there again?’

‘Are there not twelve hours in the day?’ replied Jesus. ‘If a man walks in the day, he does not stumble, because it is light ; but if he walk by night he stumbles, because there is no light.’

After this, he said :

‘Our friend Lazarus sleeps : but I go to awake him.’

‘Lord,’ said they, ‘if he sleeps he is doing well.’

But Jesus spoke of his death, while they thought that he referred to natural rest. Therefore he told them plainly :

‘Lazarus is dead. And I am glad for your sakes,’ he continued, ‘that I was not there, in order that you may believe ; but let us go to him.’

Then said Thomas (who is called Didymus) to the other disciples :

'Let us go too : that we may die with him.'
For Bethany is about two miles from Jerusalem.

When Jesus arrived, he found that Lazarus had been already buried four days, and many friends had come to comfort Martha and Mary.

When Martha heard that Jesus was approaching, she went to meet him, but Mary remained in the house.

'Lord,' said Martha, 'my brother would not have died if you had been here ; but I know that even now God will grant to you whatever you ask.'

'Your brother shall rise again,' said Jesus.

'I know,' replied Martha, 'that he will rise again in the resurrection at the last day.'

'I am the resurrection and the life,' said Jesus ; 'he who believes on me shall live, though he be already dead. And whoever lives and believes on me shall never die. Do you believe this ?'

'Yes Lord,' said Martha, 'I believe that you are the Christ, the Son of God, who was to come into the world.'

So saying, she returned to her sister Mary, and whispered :

'The Master is come, and is asking for you.'

Thereupon Mary rose at once and went to Jesus, who had not yet entered the town, but remained in the place where Martha had met him. The mourners, seeing Mary leave the house hastily, followed her, thinking that she was going to weep at her brother's grave.

When she came to Jesus, she fell at his feet, saying :

'Lord, had you been here, my brother would not have died.'

When Jesus saw her tears, and the tears of those who accompanied her, he groaned and was troubled.

'Where have you laid him ?' he asked.

'Lord, come and see,' they replied.

Jesus was moved to tears, and the Jews said :

‘ See how he loved him ! ’

Some of them asked :

‘ Could not this man, who gave sight to the blind, have prevented the death of Lazarus ? ’

Jesus groaned again as he came to the grave, which was a cave covered by a stone.

‘ Take away the stone ; ’ said he.

‘ Lord,’ said Martha, ‘ he will have begun to putrify by this time, having been dead four days.’

‘ Did I not tell you,’ he replied, ‘ that if you would believe you should see the glory of God ? ’

They removed the stone, and Jesus raised his eyes and said :

‘ *Father, I thank thee that thou hast heard me, and I knew that thou always hearest me ; but I said it because of those who heard me, that they might believe that thou hast sent me.* ’

Having thus spoken, he cried with a loud voice :

‘ Lazarus, come forth ! ’

The dead man came out of the tomb, bound hand and foot with grave clothes, and with his face enveloped in a napkin.

‘ Loose him,’ said Jesus, ‘ and let him go.’

Then many of the Jews who saw this thing, believed on Jesus ; and some went and told the Pharisees of the occurrence.

The priests and Pharisees then held a meeting, and said :

‘ What shall we do ? for this man performs many miracles. If we let him alone, all men will believe on him, and the Romans will destroy both our city and our nation.’

‘ You know nothing at all,’ said Caiaphas, the high

priest for the year, ' nor do you consider that it is better that one man should die for the people, than that the whole nation should perish.'

This Caiaphas spoke not of himself, but being high priest, prophesied by inspiration that Jesus should die for the nation ; and not for the Jewish nation only, but that he should gather together to one head all God's children who were scattered abroad.

From that time they sought means to put Jesus to death, and he therefore ceased to move openly among the Jews, but went to Ephraim, a city near the desert, where he remained with his disciples.

The passover was now at hand, and many people went from the country to Jerusalem to purify themselves before the festival. They sought Jesus there, and spoke of him in the temple, saying :

' What do you think ? Will he not come to the feast ?'

And the priests and Pharisees had given orders that any man knowing where Jesus was, should inform them, that they might seize him.



CHAPTER XII.

Six days before the Passover Jesus went to Bethany, and a supper was given him at the house of Martha and Mary ; Lazarus sat at the table with him, and Martha served.

Mary took a pound of costly spikenard ointment, and anointed the feet of Jesus with it, wiping them with her hair. The odour of the ointment filled the house, and one of the disciples, Judas Iscariot, Simon's son (who was to betray Jesus) said :

‘Why was not this ointment sold for ten pounds, and the money given to the poor?’

This he said, not because he cared for the poor, but because he was the cashier of the company, and was dishonest.

‘Let her alone,’ said Jesus; ‘she has done this for my burial; the poor are always with you, but I shall not be always here.’

Many people came to Bethany, hearing that Jesus was there, not only to see him, but also to see Lazarus whom he had raised from the dead.

But the priests also sought the life of Lazarus, because on account of him many believed in Jesus.

On the next day, the news having spread that Jesus was going to the feast at Jerusalem, many of the people went to meet him, carrying branches of palm trees and crying :

‘Hosanna! Blessed is the King of Israel, who comes in the name of the Lord!’

Jesus seated himself upon a young ass, as it is written.

‘Fear not daughter of Sion: thy King cometh, sitting upon an ass’s colt.’

His disciples did not at the time understand his reason for doing this, but after his glorification they remembered that these things had been prophesied of him, and had come to pass.

Therefore the people who were with him at the raising of Lazarus testified to his deed, and this caused the inhabitants of Jerusalem to go to meet him.

The Pharisees said among themselves :

‘We can do nothing, it seems. The whole city is gone after him!’

Among those who had come to worship at the feast

were certain Greeks ; these came to Philip (who was of Bethsaida in Galilee), saying :

‘Sir, we should like to see Jesus.’

Philip communicated with Andrew, and they told Jesus, who said :

‘The hour is come for the Son of Man to be glorified. Unless a grain of corn falls into the ground and dies, it remains single : but if it dies it brings forth more corn. He who loves his life shall lose it, and he who hates his life in this world shall keep it for eternity. If any man will serve me, let him follow me, and he shall be where I am ; my Father will honour him who serves me. My soul is now troubled, and what shall I say ? Father, save me from this hour ; but for this cause I came to this hour. Father, glorify thy name.’

A voice from heaven then spoke, saying :

‘*I have glorified it, and will glorify it again.*’

Some of those who heard the voice said it was thunder ; others said :

‘An angel spoke to him.’

‘The voice came,’ said Jesus, ‘not because of me, but for your sakes. Now shall the world be judged, and the prince of this world expelled ; and if I am lifted up from the world, I will draw all men to me.’

In this, Jesus referred to the kind of death he should die.

‘We have heard in the law,’ replied the people, ‘that Christ remains for ever : what then do you mean by saying : ‘The Son of Man must be lifted up?’ Who is this Son of Man ?’

‘The light is with you yet a little while,’ said Jesus ; ‘Walk while you have the light, lest darkness come on you ; for he who walks in darkness knows not where he is

going. While you have light, believe in the light, that you may be the children of light.'

After saying this, Jesus went away and hid himself. Yet though he had performed so many miracles, they did not believe in him. This was in order that Isaiah's words might be justified ; 'Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?' It was impossible for them to believe, because Isaiah had also said, 'He hath blinded their eyes and hardened their heart ; that they should not see with their eyes or understand with their heart and be converted, and I should heal them.' Isaiah said these things when he saw the glory of Jesus and spoke of him.

Nevertheless, many of the chief rulers believed in him, but dissembled their belief on account of the Pharisees, fearing to be expelled from the synagogue : for they loved the praise of men more than that of God.

Jesus cried aloud :

'He who believes on me, believes not on me but upon him who sent me, and he who sees me sees him who sent me. I am come as a light to the world, that whoever believes on me should not remain in darkness. If any man hear my words and believes them not, I do not judge him ; for I came not to judge the world, but to save it. He who rejects me and accepts not my words, has a judge ; the word that I spoke shall judge him at the last day. For I have not spoken of myself ; but the Father who sent me instructed me what I should say, and I know that his commandment is eternal life ; whatever I speak therefore, is spoken according to the Father's instructions.

CHAPTER XIII.

BEFORE the Passover feast, Jesus, knowing that the time was come for him to leave this world and return to his Father, continued to the end to love those who were his own in the world. Supper being finished, the devil instigated Judas Iscariot to betray Jesus, and Jesus, knowing that the Father had given all things into his hands, and that he came from God and would return to him, rose from the table, took off some of his clothing, and wrapped a towel round him. He then poured some water into a bowl, and began to wash the feet of his disciples, wiping them with the towel. When he came to Simon Peter, that disciple asked:

‘Lord, would you wash my feet?’

‘What I am doing,’ replied Jesus, ‘you do not know now, but shall know hereafter.’

‘Lord,’ said Peter, ‘you shall not wash my feet.’

‘If I do not,’ said Jesus, ‘you have no part with me.’

‘Lord, not my feet only,’ exclaimed Peter, ‘but my hands and my head too!’

‘To be clean it is but necessary to wash your feet,’ said Jesus; ‘and you are clean, yet not all of you.’

For he knew who would betray him.

When he had finished washing their feet, and had resumed his clothing and sat down again, he asked:

‘Do you know what I have done to you? You call me Master and Lord, and you do well, for such I am. If then I, your Lord and Master, have washed your feet, you ought also to wash the feet of one another. I have given you an example, that you should do as I have done to you.

‘The servant is not greater than his master, nor is the

sent greater than the sender. If you know these things, happy are you if you do them. I speak not of you all; I know whom I have chosen: but the scripture must be fulfilled, "He that eateth bread with me, the same hath lifted up his heel against me."

'I tell you beforehand, so that when it comes to pass you may believe that I am he. He that receives my messenger, receives me, and whoever receives me receives him who sent me.'

Jesus then became very much troubled, and said :
'One of you will betray me.'

The disciples looked at each other, wondering who was meant. One of them whom Jesus specially loved was leaning upon his breast, and to him Simon Peter beckoned that he should ask who the traitor was.

The disciple asked :
'Lord, who is it ?'

'He it is,' said Jesus, 'to whom I shall give a piece of soaked bread.'

He soaked the bread, and gave it to Judas Iscariot, the son of Simon.

Then Satan entered into Judas, and Jesus said to him :

'What you are going to do, do quickly.'

None of those at the table understood this direction to Judas, but supposed that Jesus meant him to buy provisions for the feast, or to give something to the poor, for Judas carried the money.

He left the room, and Jesus said :

'Now is the Son of Man glorified, and God is glorified in him. Little children, I am with you yet a little while. You shall seek me, and as I said to the Jews I now say to you : whither I go, you cannot come. I therefore give you a new commandment, that you love one another ;

as I have loved you, so love you each other, and by this all men shall know that you are my disciples.'

'Lord, whither do you go?' asked Simon Peter.

'Whither I go, you cannot follow now,' replied Jesus; 'but you shall follow me afterwards.'

'Why cannot I follow you now?' Peter asked; 'I will lay down my life for your sake.'

'Will you?' Jesus answered: 'but I tell you that the cock shall not crow till you have three times denied me.'

¶

CHAPTER XIV.

'LET not your heart be troubled: you believe in God, believe also in me. There are many rooms in my Father's house: if there were not, I would have told you. If I go to prepare a place for you, I will also return and receive you, that you may be with me; and you know where I am going, and the way thither.'

'Lord,' said Thomas, 'we do not know where you are going: how then can we know the way?'

'I am the way, the truth, and the life,' said Jesus: 'no man comes to the Father, but by me. If you had known me, you should have known my Father too; and from this time you know him and have seen him.'

'Lord, show us the Father,' said Philip, 'and we will be satisfied.'

'Have I been with you so long, and yet you do not know me?' replied Jesus: 'he who has seen me has seen the Father; how can you then ask to see the Father? Do you not believe that I am in the Father, and that he is in me? The words that I speak to you I do not speak of myself: but the Father dwelling in me performs his

works. Believe that I am in the Father, and he in me ; or else believe me for the works which I have done.

‘ He who believes on me shall do the works which I do, and even greater works ; because I am going to the Father, and I will do whatever you ask in my name, that the Father may be glorified in the Son.

‘ If you love me, keep my commandments ; and I will pray to the Father, and he shall give you another comforter, the Spirit of Truth, who shall remain with you for ever. The world cannot receive the Spirit of Truth, because it neither knows nor sees him ; but you know him, because he dwells with you and shall be in you. I will not leave you comfortless, but will come to you.

‘ In a little while the world will see me no more ; but you shall see me ; because I live, you shall live also.

‘ In that day you shall know that I am in my Father, and you in me, and I in you. He who loves me is he who keeps my commands, and he shall be loved by my Father : I also will love him and will show myself to him.’

Judas, (not Iscariot), said to him :

‘ Lord, how will you show yourself to us and not to the world ? ’

‘ If a man love me,’ Jesus replied, ‘ he will do what I say, and the Father will love him : we will then come to him and dwell with him. He who does not love me, disregards my words : the words which you hear are not mine, but the Father’s who sent me. These things I have spoken to you while I am yet with you, but the Comforter, the Holy Spirit, whom the Father will send in my name will teach you all things, and will bring to your remembrance all that I have told you.

‘ I leave peace with you : I give you my peace : not as the world gives do I give to you.

‘Let your heart be not troubled or afraid : you heard me say that I am going away, and will return to you. If you loved me you would rejoice, because I told you I am going to my Father, and my Father is greater than I.

‘And now I have told you beforehand, that when it comes to pass you may believe. After this I shall not talk to you much, for the prince of this world comes, and he has nothing in me. But I do as my Father commanded me, that the world may know that I love him.

‘Rise, and let us go from here.’

CHAPTER XV.

‘I AM the true vine, and my Father is the husbandman. Every branch of me that bears no fruit he takes away ; and cleans every fruit-bearing branch, that it may bear more fruit. Now you are clean through the word which I have spoken to you. Dwell in me and I in you. As the branch cannot bear fruit unless it grows on the tree, no more can you, unless you dwell in me. I am the vine : you are the branches : he who dwells in me and I in him shall bear much fruit ; for without me you can do nothing. If a man dwell not with me, he is cast away as a branch and is withered ; such branches men gather and cast into the fire to be burned.

‘If you dwell in me and I in you, you may ask whatever you will, and it shall be granted. In your plentiful fruit-bearing my Father shall be glorified ; so shall you be my disciples. As the Father has loved me so have I loved you : continue in my love. If you keep my commandments you shall remain in my love ; just as I have

kept the commandments of my Father, and remain in his love. I have spoken these things to you that my joy might remain with you, and that you may be filled with joy.

‘This is my command : that you love one another as I have loved you. No man can show greater love than he who lays down his life for his friends. You are my friends if you do whatever I tell you. Henceforth I will not call you servants ; for the servant knows not the doings of his master ; but I call you friends, because I have made known to you all the things which I have heard from my Father.

‘You did not choose me; I have chosen you, and appointed you to go and bear fruit which shall remain ; that the Father may give you whatever you ask him in my name.

‘I command you to love one another ; if the world hate you, you know that it hated me. If you were of the world, the world would love you ; but because you are not of the world and I have chosen you out of the world, therefore the world hates you.

‘Remember what I told you : “the servant is not greater than his master.” If they have persecuted me, they will persecute you too ; if they have kept my words, they will also keep yours. But they will do all these things to you for my name’s sake, because they do not know him who sent me.

‘If I had not come and spoken to them they would not have been blamed : but now they have no excuse for their sin.

‘He who hates me, hates my Father also. If I had not done things among them which no other man ever did, they had not been blameworthy ; but now they have seen and hated both me and my Father. But the words

in their law must needs be fulfilled: "They hated me without a cause."

'But when the Comforter comes whom I will send to you, the Spirit of Truth proceeding from my Father, he shall testify to me; you also shall testify, because you have been with me from the beginning.'

CHAPTER XVI.

'I HAVE told you these things that you may not be doubtful.

'They will put you out of the synagogue; aye, the time is coming, when whoever kills you shall think he is doing a service to God. And these things they will do to you, because they have not known the Father or me.

'But I tell you these things that when the time comes you may remember that I told you. And I did not tell you at first, because I was with you. But now I go to him who sent me, and none of you ask: "Where are you going?" But because I have told you these things your hearts are full of sorrow. Nevertheless, I tell you the truth; it is expedient for you that I go away; if I do not go, the Comforter will not come to you; but if I go, I will send him to you. And when he is come, he will judge the sin, the goodness, and justice of the world.

'The sin: because they believe not on me.

'The goodness: because I go to my Father, and you will see me no more.

'The justice: because the prince of this world is judged.

'I have yet many things to say to you, but you can-

not hear them now. But when the Spirit of Truth is come, he will guide you to all truth: for he will not speak of himself, but shall speak whatever he hears, and he will show you things that are to come. He shall glorify me: for he shall receive of me and shall show to you. All things that the Father has are mine; therefore I said, he shall receive of me and shall show to you.

‘In a little while you will not see me: in a little while again you shall see me: because I am going to my Father.’

‘What is this that he tells us?’ the disciples asked one another. “In a little while you will not see me, and in a little while again you shall see me;” and “Because I am going to my Father!” we cannot understand him.’

Jesus knew that they wished to ask him for an explanation, and he said :

‘Do you ask one another the meaning of my words? I tell you that you shall sorrow and weep, but the world shall rejoice: you shall be sorrowful, but your sorrow shall be turned into joy.

‘When a woman is in labour she sorrows, because her hour is come; but when she is delivered, she forgets her anguish in rejoicing that a man is born into the world. And you sorrow now, but I will see you again, and your heart shall rejoice with a joy that no man can take from you.

‘In that day you shall ask me nothing. Whatever you shall ask the Father in my name, he will give it you. Hitherto, you have asked nothing in my name: ask and you shall receive, that your joy may be complete.

‘I have spoken these things to you in proverbs; but the time comes when I shall no more speak thus to you, but I shall tell you plainly of the Father. In that day you shall ask in my name; and I do not say that I will

pray to the Father for you, for the Father himself loves you, because you have loved me, and believed that I came out of God. I came from the Father to the world, and leave the world to return to the Father.'

'Now you speak plainly,' said the disciples, 'and not in proverbs. Now we are sure that you know everything, and need not that any man should ask you: by this we know that you came from God.'

'Do you believe?' asked Jesus. 'The hour comes, and is even now come, that you shall be scattered, every man to his own, and shall leave me alone: yet I am not alone, because the Father is with me. I have spoken these things to you, that in me you may have peace. In the world you must suffer tribulation; but be cheerful: I have overcome the world.'



CHAPTER XVII.

AFTER this, Jesus raised his eyes to heaven and said:

'Father, the hour is come: glorify thy Son, that thy Son may also glorify thee; that as thou hast given him power over all flesh, he should give eternal life to as many as thou hast given him. And this is life eternal: that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do; and now, O Father, glorify me thyself with the glory which I had with me before the creation of the world. I have made thy name known to the men whom thou gavest me out of the world: they were thine, and thou gavest them to me; and they have kept thy word. Now

they have known that all things which thou hast given to me are of thee: for I have given to them the words which thou gavest me, and they have received them, and have known that I came from thee, and was sent by thee. I pray for them. I pray not for the world, but for those whom thou hast given me; for they are thine, and all mine are thine, and thine are mine, and I am glorified in them.

‘And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: of those whom thou gavest me not one is lost, except the son of perdition, that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world that they might have my joy fulfilled in themselves. I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world.

‘I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, so have I sent them into the world; and for their sakes I sanctify myself, that they also might be sanctified through the truth.

‘Nor do I pray only for these: but also for those who shall believe on me through their words.

‘That they may all be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them, that they may be one, as we are one: I in them, and thou

in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

‘ Father, it is my will that those whom thou hast given me shall be where I am, that they may see my glory which thou hast given me : for thou lovedst me before the foundation of the world.

‘ O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me. I have declared to them thy name and will declare it, that the love wherewith thou hast loved me may be in them, and I in them.’



CHAPTER XVIII.

JESUS then went out with his disciples, and crossed the brook Cedron to a garden, which they entered. Judas Iscariot knew the place, for it had been a frequent resort of Jesus and his disciples ; and having received a band of soldiers and officers from the priests and Pharisees, he brought them with lights and weapons to the garden.

Jesus, knowing all that was about to happen, went towards them, saying :

‘ Whom do you seek ?’

They replied :

‘ Jesus of Nazareth.’

‘ I am he,’ said Jesus.

Judas stood with them ; and at the words of Jesus, they went backwards and fell to the ground. Again Jesus said :

‘ Whom do you seek ?’

And again they replied :

‘Jesus of Nazareth.’

‘I have already told you that I am he,’ said Jesus.
‘If then it is me you seek, let these others go away.’

This he said that his words might be fulfilled : ‘Of them whom thou gavest me have I lost none.’

But Simon Peter had a sword, and he attacked Malchus, the servant of the high priest, and cut off his ear.

Jesus said :

‘Sheathe your sword : shall I not drink the cup which my Father has given me ?’

The soldiers and officers of the Jews then arrested Jesus, bound him, and led him away to Annas, who was the father-in-law of Caiaphas, the high priest of the year. Caiaphas was he who had advised the Jews that it was expedient that one man should die for the people.

Simon Peter followed Jesus with another disciple, who was known to the high priest. This other disciple went into the high priest’s palace with Jesus, but Peter stood outside, at the door. The other disciple then spoke to her who kept the door, and she brought Peter in. As she did so she said to him :

‘Are not you one of this man’s disciples ?’

‘I am not,’ replied Peter.

The servants and officers made a fire to warm themselves, and Peter stood with them at the fire.

The high priest then examined Jesus as to his disciples and his teaching, and Jesus said :

‘I spoke openly to the world : I taught always in the synagogue and the temple where the Jews assemble ; I taught nothing secretly. ‘Why do you ask me ? Ask those who heard me, what I said to them : they know what I said.’

One of the officers struck Jesus with his hand, saying :

‘Is that how you answer the high priest?’

‘If I have spoken ill, testify to it,’ said Jesus, ‘but if well, why do you strike me?’

Annas then sent him to the high priest, Caiaphas.

While Peter stood warming himself, those who stood with him said :

‘Are not you one of his disciples, too?’

‘I am not,’ said Peter.

A servant of the high priest, a relative of him whose ear Peter had cut off, said :

‘Did I not see you with him in the garden?’

Again Peter denied it, and immediately the cock crew.

Jesus was taken from Caiaphas to the judgment hall ; but it was early, and the Jews who took him did not enter the hall, lest being defiled, they should not be able to eat the Passover.

Pilate therefore went out to them, and asked :

‘What is the accusation against this man?’

‘If he were not an evil-doer,’ they replied, ‘we should not have brought him to you.’

‘Take him,’ said Pilate, ‘and judge him according to your law.’

‘We have not the power to condemn a man to death,’ replied the Jews.

This was said to fulfil the words of Jesus, when he spoke of the manner of his death. Pilate re-entered the hall, and calling Jesus, said to him :

‘Are you the King of the Jews?’

‘Do you ask that of yourself?’ inquired Jesus, ‘or did others put it into your mouth?’

‘Am I a Jew?’ replied Pilate. ‘You are brought to me by your own nation and the priests. What have you done?’

‘My kingdom is not of this world ;’ said Jesus, ‘if it were, my servants would fight, and I should not fall into the hands of the Jews ; but now my kingdom is not here.’

‘Are you a king then ?’ asked Pilate.

‘You say that I am a king ;’ replied Jesus. ‘For this was I born and came into the world : that I should testify to the truth. Every one who is of the truth hears my voice.’

‘What is truth ?’ Pilate asked : and again he went to the Jews and said :

‘I find nothing wrong in him. But you have a custom, that a prisoner should be released to you at the Passover : shall I then release this King of the Jews ?’

They cried out :

‘Not this man, but Barabbas.’

Now Barabbas was a thief.

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CHAPTER XIX.

PILATE therefore took Jesus and scourged him ; and the soldiers to whose custody he was consigned plaited a crown of thorns for his head, and put upon him a purple robe. They then struck him with their hands, saying :

‘Hail, King of the Jews !’

Pilate again went to the Jews outside, and said :

‘I bring him to you, in order that you may know that no offence is proved against him.’

Jesus now appeared, wearing the crown of thorns and the purple robe, and Pilate added :

‘There is the man,’

When the priests and Jewish officials saw Jesus, they cried out :

‘Crucify him ! Crucify him !’

‘Take him, and crucify him yourselves ;’ replied Pilate, ‘for I find no fault in him.’

‘We have a law ;’ said the Jews, ‘and according to that law he ought to die, because he professed to be the son of God.’

Hearing this, Pilate’s fear increased ; and returning to the judgment hall, he asked Jesus :

‘Where do you come from ?’

Jesus made no reply.

‘Will you not answer ?’ asked Pilate ; ‘Are you not aware that I have power either to crucify or to release you ?’

‘You could have no power over me at all, unless it were given to you from above ;’ replied Jesus ; ‘he therefore who delivered me into your hands has the greater sin.’

After this, Pilate wished to release him, but the Jews cried out :

‘You are no friend of Cæsar, if you release this man : whoever proclaims himself a king speaks against Cæsar.’

When Pilate heard this, he brought Jesus out, and sat down in the judgment seat at a place called the Pavement ; (in Hebrew *Gabbatha*). This was about noon on Preparation day. He then said to the Jews :

‘Behold your King !’

‘Away with him, away with him !’ they cried.
‘Crucify him !’

‘Shall I crucify your king ?’ asked Pilate.

The priests answered :

‘We have no king but Cæsar.’

Pilate then gave him up to them to be crucified, and

they led him away, and made him carry his cross to a place called 'The place of a skull,' (in Hebrew *Golgotha*). There they crucified him between two others, and placed upon his cross, this title, written by Pilate :

'JESUS OF NAZARETH, THE KING OF THE JEWS.'

This was written in three languages, Hebrew, Greek and Latin, and was read by many Jews ; Golgotha being near the city. The priests said to Pilate :

'Do not write, "The King of the Jews," but that he called himself the King of the Jews.'

'What I have written,' replied Pilate, 'I have written.' The soldiers who had crucified Jesus, divided his clothing, except the coat, among themselves. The coat was seamless, being woven in a single piece, and they therefore decided not to tear it but to cast lots for it. Thus was the Scripture to be fulfilled : 'They parted my garments among them, and for my vesture they did cast lots.'

Near the cross stood the mother of Jesus, with her sister Mary, wife of Cleopas, and Mary Magdalene. The disciple whom Jesus loved was also there, and Jesus, seeing him, said to his mother :

'Mother, let him be your son.'

Then to the disciple he said :

'Take her for your mother.'

The disciple, in that same hour, took her to live with him.

Presently Jesus, knowing that everything was now accomplished, said, in order that the Scriptures might be fulfilled :

'I thirst.'

A sponge placed upon hyssop was dipped into a vessel full of vinegar, and put to his mouth. He tasted it and said :

‘It is finished.’

He then bowed his head and died.

On account of its being Preparation day, and the ensuing Sabbath being a high day, the Jews asked Pilate to allow the legs of the three crucified men to be broken, and the bodies taken away ; in order that they might not remain upon the crosses on the Sabbath. The soldiers therefore broke the legs of the two others, but finding Jesus already dead, they did not break his legs ; but one of them pierced his side with a spear, and out of the wound came blood and water. This is testified to by him who saw it, and his statement is true : he knows that he speaks truly, that you might believe. For this was done in order that the Scripture might be fulfilled, which says :

‘A bone of him shall not be broken,’ and, ‘They shall look upon him whom they pierced.’

Joseph of Arimathea, who was secretly a disciple of Jesus, obtained leave from Pilate, and removed the body of Jesus. Nicodemus (he who at the first came by night to Jesus) also came and brought about a hundred-weight of mixed myrrh and aloes ; and these two wrapped the body in linen treated with spices, according to the custom of the Jews. There was a garden at Golgotha, and in this garden a new tomb which had never yet been used : in this tomb the body of Jesus was laid by Joseph and Nicodemus ; for it was near the place of crucifixion, and the ceremonies of the Preparation day demanded their attention.



CHAPTER XX.

BEFORE daybreak on the first day of the week, Mary Magdalene went to the tomb, and found the stone rolled away from the opening. She ran back, and finding Simon Peter and the loved disciple of Jesus, said to them :

‘They have taken the Lord out of the tomb, and we do not know where they have laid him.’

The two disciples thereupon ran to the tomb, but Peter was outrun by the other disciple, who, arriving first, stooped down and saw the linen clothes lying in the tomb ; but he did not enter. Simon Peter then arrived, and entering the tomb, saw the linen clothes lying there, and the napkin which bound the head folded up, and lying in another place. The other disciple then entered, and seeing, believed : for they were yet ignorant of the scripture that he must rise again. The disciples then returned to their homes.

But Mary, who remained weeping outside the tomb, stooped down and looked within : there she saw two angels in white, one sitting where the head and the other where the feet of Jesus had lain. The angels spoke to her :

‘Woman,’ said they, ‘why do you weep?’

‘Because they have taken away my Lord,’ said Mary, ‘and I know not where they have laid him.’

Turning round, she saw Jesus standing, but did not recognise him.

‘Woman,’ said he, ‘why do you weep? Whom do you seek?’

She, supposing him to be the gardener, said :

‘Sir, if you have removed him, tell me where you have laid him, and I will take him away.’

Jesus said to her :

‘ Mary ! ’

She turned, and answered in Hebrew :

‘ Rabboni ! ’ (which means *Master*).

‘ Do not touch me,’ said Jesus ; ‘ for I am not yet ascended to my Father ; but go to my brothers and tell them that I ascend to my Father and theirs ; to my God and theirs.’

Mary went and told the disciples that she had seen the Lord, and that he had said these things to her.

On the evening of the same day, when the disciples were assembled in secret for fear of the Jews, Jesus suddenly stood in their midst and said :

‘ Peace be with you.’

He then showed them his hands and his side ; and the disciples were glad to see the Lord. He repeated :

‘ Peace be with you ; as the Father has sent me, I also send you.’

He then breathed upon them and said :

‘ Receive the Holy Spirit. Those whose sins you forgive shall be forgiven, and they to whom you refuse forgiveness shall retain their sins.’

But Thomas (also called Didymus), although one of the twelve, was not with them when Jesus appeared ; the others therefore said to him :

‘ We have seen the Lord.’

Thomas replied :

‘ Unless I see and feel the marks of the nails, and thrust my hand into his side, I will not believe.’

Eight days later, the disciples were again assembled with closed doors, and Thomas was with them. Jesus again appeared in their midst, and said :

‘ Peace be with you.’

Then to Thomas he said :

‘Feel my hands with your finger ; thrust your hand into my side ; and be not faithless, but believing.’

‘My Lord and my God !’ exclaimed Thomas.

‘Thomas,’ said Jesus, ‘you have believed because you have seen me : blessed are those who without seeing have believed.’

Jesus performed many other signs in the presence of his disciples, which are not recorded in this book ; but these are written that you might believe that Jesus is the Christ, the Son of God : and that believing, you might have life through his name.

CHAPTER XXI.

JESUS next appeared to his disciples at the Lake of Tiberias, under the following circumstances. Seven of the disciples were together, among whom were Simon Peter, Thomas Didymus, Nathanael of Cana in Galilee, and James and John, the sons of Zebedee.

‘I am going to fish :’ said Simon Peter, and the others replied :

‘We will go with you.’

They entered a boat and set out, but caught nothing all night. When morning came, they saw Jesus standing on the shore, but did not know him.

‘Children,’ said he, ‘have you anything to eat ?’

‘No ;’ they replied.

‘Cast your net down on the right side of the boat, said Jesus, ‘and you shall take some fish.’

They cast the net, and were not able to draw it, so great was the quantity of fish within. Then the disciple whom Jesus loved said to Peter :

‘It is the Lord.’

Simon Peter, who was naked, thereupon put on his fisher’s coat, and plunged into the water.

The other disciples, being about a hundred and twenty yards from the shore, came to land in a little boat, dragging the net laden with fish. On reaching the shore, they saw there a coal-fire, with fish and bread.

‘Bring some of the fish which you have just taken ;’ said Jesus.

Simon Peter drew the net to land ; it was found to be unbroken, although it contained a hundred and fifty-three large fish.

‘Come and break your fast,’ said Jesus.

None of the disciples durst ask him who he was, knowing him to be the Lord. Jesus then distributed to them the bread and the fish ; this being the third time that he had shown himself to the disciples since rising from the dead.

When they had eaten, Jesus said to Simon Peter :

‘Simon, son of Jonas, do you love me more than these others ?’

‘Yes, Lord,’ said Peter, ‘you know that I love you.’

‘Feed my lambs ;’ said Jesus.

Again he asked :

‘Simon, son of Jonas, do you love me ?’

Again Peter replied :

‘Yes, Lord : you know that I love you.’

‘Feed my sheep ;’ said Jesus.

A third time he repeated :

‘Simon, son of Jonas, do you love me ?’

Peter was grieved at being asked a third time, and he replied :

‘Lord, you know all things : you know that I love you.’

‘Feed my sheep,’ said Jesus.

‘When you were young,’ he continued, ‘you dressed yourself, and walked wherever you would; but when you are old, you shall stretch out your hands, and another shall clothe you and carry you whither you would not go.’

This was spoken to reveal the kind of death by which Peter should glorify God. Jesus then added :

‘Follow me.’

Peter, turning round, saw the disciple following whom Jesus loved, (he who leaned upon his breast at the supper, and asked who was the betrayer), and asked :

‘Lord, and what shall this man do?’

‘If it is my will that he remain until I come,’ Jesus replied, ‘what is that to you? I tell you to follow me.’

This led to an impression among the brothers that the disciple whom Jesus loved would not die; but Jesus did not say, ‘He shall not die,’ but, ‘If it is my will that he remain until I come, what is that to you?’

This is the disciple who testifies to these things, and has written them; and we know that his testimony is reliable.

There are many other things that Jesus did: so numerous that if they were written I suppose the world itself would not be large enough to contain the books.



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